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ABSTRACT

Proceedings of a symposium that was designed to assess Catholic higher education are presented. Addresses of the five panelists are presented. In "Catholic Higher Education--An Overview," John H. Murphy considers historical developments in order to elucidate the current and future role of Catholic colleges and universities in the United States. The focus is the identity of the schools as Catholic. Alice Gallin considers "The Environment of Catholic Higher Education in the 1980s" in terms of enrollment, the location of numbers of Catholic colleges, population trends, student characteristics, and curricula. Edmund D. Pellegrino considers the present and future prospects concerning "Research and Graduate Studies in Catholic Universities," as well as some suggestions for Catholic foundations. Daniel E. Pilarczyk's "A Bishop Looks at the Contemporary Catholic College/University" discusses what the Church expects from Catholic universities in respect to the schools' theological activity. In "Catholic Universities as an International Community," Harve Carrier examines the present situation of Catholic universities in terms of numbers, location, cooperative efforts, identification, specific functions today, major problems that are emerging, and suggestions for combating these problems. (SW)

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The Future of Catholic Higher Education

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Proceedings of a Panel Discussion held at the June 24-25, 1980, Meeting of Foundations and Donors Interested in Catholic Activities

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INTRODUCTION

Catholic colleges and universities represent a major part of private higher education in the United States and have contributed greatly to the mission and development of the Church both at home and abroad. They have long been recipients of financial support from private foundations and donors. The stresses and strains of the past two decades, arising from changes both within the Church and civil society, have resulted in a renewed effort by Catholic colleges and universities to clarify their mission and to emphasize their distinctiveness as religious institutions.

Because of the abiding importance of Catholic colleges and universities to the Church, society and private philanthropy, the FADICA Board decided to hold a special symposium on the future of Catholic Higher Education. The symposium took place at the Boys Town Center at The Catholic University in Washington, D.C. on June 24-25, 1980. All interested foundations and donors were invited to attend.

The purpose of the symposium was to see where Catholic higher education is at this moment in history, influenced by the Second Vatican Council, upheavals of the youth revolution, declining enrollments, growing scarcity of financial resources, rising costs, and the general conditions of our times. Five expert observers and leaders in Catholic higher education were invited to speak at the symposium. This book contains the text of their remarks.

The speakers included Monsignor John F. Murphy, former Executive Director of the Association of Catholic Colleges and Universities (ACCU); Sister Alice Gallin, OSU, ACCU's current Executive Director; Dr. Edmund Pellegrino, President of the Catholic University of America; Bishop Daniel E. Pilarczyk, Auxiliary Bishop of Cincinnati and Chairman of the Bishops' and Presidents' Committee on Catholic Higher Education; and Fr. Herve Carrier, SJ, past Rector of the Gregorian University and present Director of the Research Center of the International Federation of Catholic Universities.

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BIOGRAPHICAL NOTES ON THE PANELISTS

Msgr. John F. Murphy was born in Lexington, Kentucky and attended Catholic elementary and secondary schools there. He was ordained for the Diocese of Covington, Kentucky in 1947, after having studied at St. Meinrad Seminary and Theological College of The Catholic University of America. He returned to the University where he received his doctorate in theology, writing on the specialized movements of Catholic Action. Returning to his diocese, he first taught, then began administrative duty at Thomas More College. He served as President from 1951-1971. He accepted an invitation to come to Catholic University as Vice President of the University Relations, serving in that capacity until 1974. That year he became the Executive Director of the Association of Catholic Colleges and Universities (ACCU). This summer he was called back to his diocese to open an office of Pastoral Planning and Research.

Sister Alice Gallin, an Ursuline nun whose major academic career has been spent at the College of New Rochelle, has just become Executive Director of the Association of Catholic Colleges and Univesities. She brings to that office a background as a college professor of history and administrative experience as Academic Dean, Dean of Students, and Director of Public Relations. Sister did her undergraduate work at the College of New Rochelle, her Master's degree at Fordham University, and her doctorate at The Catholic University of America. In 1976 Sister worked for the National Conference of Catholic Bishops, directing the research and the committee work for the Bicentennial Call to Action Conference in October 1976. From there she came to the post of Associate Executive Director of ACCU.

Edmund D. Pellegrino, M.D., received a B.S. degree at St. John's University in 1941 and his M.D. at New York University College of Medicine in 1944. He has held numerous academic and medical posts, including those of Professor and Chairman of the Department of Medicine, College of Medicine of the University of Kentucky (1959-66); Dean of the School of Medicine, State University of New York Health Sciences Center, Stony Brook (1966-73); Chancellor of the Center of Health Sciences, University of Tennessee, Memphis (1973-75); and President and Chairman of the Board, Yale-New Haven Medical Center (1975-78). In 1978 he assumed his present role as President of The Catholic University of America.

Bishop Daniel E. Pilarczyk graduated from St. Gregory Seminary in Cincinnati in 1953. He spent the next six years at the Pontifical Urban University in Rome attaining degrees in philosophy and a doctorate in theology. On his return to the United States he was made assistant Chancellor of the Archdiocese of Cincinnati. He also served on the faculty of St. Gregory Seminary and as its Rector from 1963 to 1974. In 1974 he was made Auxuliary Bishop of Cincinnati. He has served on the National Conference of Bishops' Committee on Doctrine, served as liaison to the Joint Committee of Catholic Learned Societies and Scholars, and is the Chairman of the US Catholic Conference's Committee on Education. He also is the Chairman of the Bishops' and Presidents' Committee on Catholic Higher Education, a liaison group set up jointly by the National Conference of Catholic Bishops and the Association of Catholic Colleges and Universities.

Herve Carrier is a Jesuit priest and a specialist in the fields of Sociology and Education. He received a B.A. from the Universite de Montreal; the licenciates in philosophy and theology from the Jesuit Faculties in Montreal; an M.A. in sociology from The Catholic University in Washington; a doctorate in sociology from the Sorbonne in Paris. He has been Professor of Sociology at the Gregorian University in Rome since 1959, specializing mainly in the psycho-sociology of religion. From 1966 to 1978 he was Rector of the same University. Since 1970 he has been President of the International Federation of Catholic Universities (IFCU). He is currently Director of the Center for Coordination of Research, which was created in 1975 by IFCU, in order to promote a cooperative effort among Catholic universities of the world on research projects of particular relevance to the Church and the world today.

CATHOLIC HIGHER EDUCATION - AN OVERVIEW

by: Msgr. John F. Murphy

A review of history frequently enables us to get a clearer view of current issues. I propose a small dose of history now to help in understanding the current role of Catholic colleges and universities in the United States and what their future prospects may be. My focus will be chiefly on the question of their identity as Catholic: what that has meant, what it might mean now, and how it might be seen in the future.

I wish to compliment Peter Robinson and the officers of FADICA for arranging this symposium. The exercise of philanthropy carries with it a heavy responsibility. As representatives of American Catholic higher education and, indeed, the Catholic universities of the world, we are happy if our experience and viewpoint can assist you in the fulfillment of your duty to place foundation funds where they will best serve the donors' intention, and, in the case of Catholic foundations, where they will be most effectively in the service of the Catholic community. Not all of you may have higher education as a main priority, but all of us as Catholics must indeed have an interest in the intellectual activity of our Church as it manifests itself in collegiate level institutions. Higher education plays an important role in our Church's past and in its on-going movement through human history.

This brings me then to our little history review. Even we who are non-historians, know, at least in a general way, that higher education began in Western Europe back in the middle ages when there was religious unity in Europe. Whatever people did was done in a society where Christ and His Church had an acknowledged position of primacy. It was quite obvious, therefore, why the first universities had a faculty of theology. Popes and kings competed with one another to endow these institutions and honor them in various ways. (I might add that even then representatives of Church and government had their tense moments and conflicts with both professors and students; things haven't changed much, have they?)

When religious unity was shattered in the sixteenth century, the question first arose of a university being "Catholic" or "not Catholic." Certain institutions were influenced by those with one point of view, others by those who differed. When a country broke away from the Church, as England did, the universities ceased to be "Catholic." In Spain, on the other hand, a Catholic point of view has continued.

Those whom we Americans honor as Founding Fathers came largely out of a Protestant and anti-Catholic origin, since England was the dominant

force in the colonies. The first colleges established were "Protestant" in the same way that the early universities in Medieval Europe were "Catholic." Besides, the early institutions in the US were viewed as seminaries for the training of Protestant divines. When Catholics began to grow in numbers, the first bishop, John Carroll of Baltimore, moved to establish a college where Catholic boys could be educated without the anti-Catholic bias he found in existing colleges. Thus Georgetown University was founded in 1789, a place where vocations to the priesthood could be fostered, a place where Catholic intellectual values could be cherished and where the faith of young Catholics could be protected. However, Georgetown and the other Catholic colleges which followed it should not be seen only as seminaries, nor their purpose only to instruct young Catholics in their faith. They also prepared these youth for other careers and professions. But the issue of faith and "orthodoxy" was always present, both in what was taught and the "formation" concept by which the lives of the students were guided in Christian behavior.

All the way to the period before World War II, there was a general understanding that the Catholic college was the place for the Catholic student, where his faith was being protected and strengthened as he acquired his learning and prepared himself for a career. The state institution or the non-Catholic college was viewed with some suspicion, a place where anti-Catholic or Protestant or secular values would be found. In fact, in many dioceses bishops actually excluded from the sacraments students who attended ,public institutions, and their parents as well. I know of one diocese where this practice continued until the nineteen fifties.

Even in the post WW II years this point of view was not directly challenged. What did happen was that change began to occur somewhat gradually. The GI Bill opened up college opportunities to hundreds of thousands of those returning from war. Among these were many Catholics from families who had not had previous college experience. Formerly small institutions were suddenly bursting at the seams with older students who saw college as the door to career advancement. Because of their numbers and their age, they significantly altered the semi-cloistered atmosphere of colleges which were accustomed to smaller numbers of students of traditional age. The Catholic college environment had changed.

To take care of this flood of students, many new faculty were hired. At the same time, there were those who felt that there was an academically unacceptable insularity in Catholic institutions. Catholic colleges were not in the mainstream, they asserted. Institutions should be more concerned about academic quality which could be measured by the same standards used in other colleges and universities, public and private. Catholic universities were thought to be inferior to major state and private universities for the preparation of faculty. Some felt it was time to focus on the exclusively academic credentials of faculty prospects. At any rate, new faculty were hired with less attention given to their concern for the Catholic identity orientation of the institution: some because Catholics were in short supply, others because they appeared to be academically superior.

Another factor of change was the movement by the small Catholic college to acquire regional accreditation. Incentives included the desire

to be seen as academically respectable before the general higher education community, and the experience of having their graduates denied admission to graduate and professional schools. This was another move into the academic mainstream.

Thus, on the eve of the 1960s, Catholic colleges and universities had already experienced significant change. Curricula were more career-oriented. Faculty members were more specialized. Science departments had come into a new ascendancy. An academic environment at once more critical and more open was being created. Increased numbers of non-Catholic students were taking advantage of neighboring Catholic institutions. Large numbers of lay faculty and staff – some who were not Catholic – came aboard and, thereby, lessened the percentage of clergy and religious in these positions. The stage had, in a sense, already been set for the changes which were to come about as a result of two revolutions of the sixties.

In reflecting on the factors which have contributed to change in the Catholic Church and its institutions since the Council, there may be a temptation to overlook what was happening in the world in which the Church lives. Those who believe that God works through natural causes believe that Pope John XXIII was influenced by current conditions as well as by a more direct inspiration of the Holy Spirit. At any rate, change in society and in the Church moved together.

Few places experienced a larger impact from both social and Church change than the Catholic college and university.

First, in American society, the Vietnam War brought about a direct confrontation between generations. It contributed to a radicalization of America's youth. Opposition to the authority of the government spread to opposition to authority in general, since it was seen to be in the hands of the older generation, whether parents, school, or Church.

Youth began to question all values which had been transmitted to them. Large numbers rejected traditional moral values in regard to sex, work, marriage, drugs, religion, and education. Even though all youth were not radicalized, all were somehow affected by the climate of their times. The youth in the eighties are not the same, in style and values, as the earlier generation of the fifties. All surveys show this, as does our personal observation or experience.

These changes were very visible on the college campus. Here were young people of some idealism who found themselves joined in bitter opposition to their government and to the values of the older generation. Here, also, were those who had been spared the draft, but fought the war from the home front, and most people acknowledge that the protestors proved to be the major factor in the US abandonment of the war in Southeast Asia.

Second, the colleges felt that impact of change arising from the Second Vatican Council.

It is worthy of note that there had been ferment in the Church for some years before the Council began. There were calls for change because

the Church was perceived as too tightly structured, too clerically dominated, too theologically frozen, still reacting to the theological and philosophical challenges of the Protestant Reformation and the Enlightenment. To many, the Church seemed to be set against modern man and the society he had created through industrial and technological revolutions. In the United States a number of movements had grown up involving the laity in a more meaningful way in the liturgical life of the Church and in specialized movements of social action. There were many articulate spokesmen, strong in their identity as Catholics, who wanted to increase the Church's influence through the laity on the mainstream of American life. It was time was for the Church to be at home in American society while calling that society to redemption in Christ.

In Europe the theological ferment was much more active. Many of the issues which later occupied the Council Fathers had been discussed in theological circles in Germany, France, and the Low Countries. Therefore it seemed an appropriate time for the Church to be updated and renewed in order to serve a changed world. Pope John called the Council.

The Council Fathers built on the Church's traditions but adapted its direction to fit the need of a new day. Among the themes of the Council was a new vision of the Church – more true to its nature and origins, with less emphasis on a tightly structured organization and more on the People of God served by those in different ministries. A larger role of the laity, the principle of subsidiarity in Church government, an openness to integration of Church values into modern society, service to the poor, a new spirit of openness to other religious traditions, a declaration of freedom for the individual conscience, a radical re-ordering of the public prayer, especially the Mass, which had not been modified since the Council of Trent in the 16th century, and an invitation to biblical and theological scholars to push forward in the development of their sciences--these were the messages sent to the Catholic world by the Fathers. They, of course, reaffirmed their fidelity to the timeless values of the Gospel and the ancient doctrines of the Church, but they declared themselves open to how Christ's Church might more effectively present itself to a modern world.

All of us have experienced both the exhilaration and the pain of change. We can see in ourselves and in others in our Church the difficulties that result when it is psychologically hard for us to accept any change, or, at the opposite extreme, when change is almost adopted for change's sake, and "trendiness" supplants common sense.

The Catholic college and university quickly became the grounds where social and Church changes seemed to focus. Here, in quick overview, are some of the effects of that meeting:

On the positive side, there was an immediate response to the call for theological renewal. There has been a significant upgrading in the quality of faculty and programs in theology and religious studies. Many of the programs for up-dating of the clergy and religious were provided by faculty in the Catholic institutions; programs have been offered to persons, too, interested in what had occurred in the Council.

The call to ecumenism by the Council Fathers brought a quick response on the campuses. Conversations and exchanges were arranged with theologians from other traditions. Theologians from Catholic campuses became part of the official dialogue groups set up by the American bishops. Theologians from other traditions were invited to lecture at the Catholic campus. Ecumenical worship was arranged from time to time. Ecumenism is alive and growing on Catholic campuses.

Federal and state governments developed programs of assistance to higher education. Through repeated court challenges the Catholic and other Church-related institutions were able to sustain their contention that, even though under religious sponsorship, they were serving a secular function and should be eligible to participate in the programs. Therefore, having separated their secular and religious functions, the Catholic colleges were able to receive the funds without which many of them could not have continued in operation. The next speaker will detail just how significant those programs have been.

In an effort to demonstrate their conviction about a new, more responsible role for lay persons in Church affiliated organizations, most college boards of trustees were opened to membership of any person. This action, some believe, helped to support the Catholic colleges and universities in their effort to obtain tax support for their programs and students. In a related move, a number of the colleges which were not separately incorporated from their sponsoring religious community, took this action, thereby demonstrating their legal independence from a Church agency. This process of laicization (confused by some with secularization, meaning less Catholic) has often resulted in a more intense protection of the institutions' Catholic identity. One leading university president said: "The priests of my order, who formerly were the only trustees of this university, were never as concerned as are our lay trustees (Catholic and non-Catholic) with keeping strong and vital our Catholic identity and mission."

On the negative side, the spirit of the times made it difficult to hold the ground on traditional academic requirements and on campus legislation of student behavior and life style. The concept of the college or university as standing in loco parentis was replaced by the policy of allowing students (and faculty, as well) more control over their own lives, a policy which unquestionably has resulted in both advantages and occasional disasters. In this connection, it should also be pointed out that recent legislative and judicial initiatives about the civil rights of individuals have contributed to this more permissive stance. We have learned to live in, if not enjoy, a more litigious age.

Since teachers of religion, scripture, and theology were trying to adapt their point of view and their courses to the new directions indicated by the Council, a certain measure of confusion resulted in these teachers of our youth. Some faddishness inevitably resulted which even further lessened credibility among the youth and alienated the older generations even more.

The departure from the priesthood and religious life of many thousands of members created an effect which we cannot yet fully analyze and evaluate. It may have weakened the faith and practice of the young just when they were being assaulted by the other forces we have described. At

any rate, whether, a caused effect or a new phenomenon, new vocations fell precipitously. There is no indication that there will be a return to the numerous vocations of the fifties.

As we know, opposition to authority was expressed by youth toward the Church as well as to the family, the college, and the government. Young people have tended to be more independent minded about such rules as Church attendance and even moral codes. A prominent archbishop recently told me that the alienation from the Church of young adults is the Church's most pressing problem.

Many persons would also see as negative the various theological debates which have continued since the Council. These debates have often made the front pages of secular newspapers, without question causing consternation among some Catholics who are upset by seeing theologians and even bishops on opposite sides and in vigorous argument on doctrinal and moral questions. Reverting to our history lesson, we can state there is nothing new in this!

The Catholic college and university in 1980 are both similar and different from what they were in the fifties, as is evident from the following observations:

A. Catholic theology and religious studies are still taught, and, I would say, in a better and more professional way by better prepared teachers.

B. Catholic lay men and women have been incorporated into the campus community effectively and in great numbers – at trustee, administration, and faculty levels. However, some of these persons do not come from a Catholic academic background and are not always sensitive to the important issues of Catholic identity and mission. Here I have special reference to faculty.

C. Despite our predictions of ten years ago, Catholic colleges and universities enroll more students now than they did in 1970, as will later be reported to you by Sr. Alice Gallin. On the other hand, some of the colleges and universities are threatened because enrollment increases have not been evenly distributed; for the future, some Catholic colleges may not be able to withstand the decline in the number of 18 year olds in the population projected to fall by over 25% by the mid-nineties.

D. Catholic colleges have become more expert in their institutional promotion programs and are receiving more gift funds than in the past. However, as a group, Catholic institutions are still too dependent on tuition income for operations. Improvement in the level of outside gifts must be achieved to insure financial stability.

E. In colleges and universities across the country there is being seen a return to a core curriculum of general education subjects, usually in the liberal arts and sciences. However, this renewal is slow and is accompanied by an even stronger desire on the part of students for more career-oriented programs. An example of the difficulty we have not overcome is

that today's students are taking many fewer courses in theology and philosophy than they once did in Catholic colleges.

F. The quality of campus ministry programs is decidedly higher than it was when this function was principally carried out by a priest who also carried a full teaching load, or by one who was in quasi-retirement. The fact that campus ministry is now being done by priests, brotners, sisters, and lay persons is an excellent development worthy of attention.

G. The decline in numbers of those in religious life and the desire of some who remain to leave academic work for social action missions have lessened the impact on our campuses of the presence of clergy and religious. Unless the orders attract many new members or the colleges win back the loyalty of those who have gone into other ministries, the institutions will have to re-examine how that traditional influence is to be exercised with severely reduced numbers.

H. A clear, and final, negative coming out of the many changes that have swept across the Catholic campuses in the last fifteen years is the loss of support from some previously loyal sources. Turmoil inevitably lessens confidence, especially when there is neither time, opportunity, nor inclination to study and evaluate the situation carefully. Just as the current leadership in the American Church has some difficulty in restoring confidence, enthusiasm and support among some people in the Church who have been alienated by change, so also the Catholic college or university is still faced with some suspicion and opposition from groups such as older alumni, clergy, religious and persons who used to be counted on for financial support. The only answer for the college, as it is for the Church, is to move, through patient dialogue and mutual respect, to a new basis of even stronger unity resulting from our common experience of a renewed Church and a renewed Church membership.

In light of what has happened in Catholic higher education in the United States in the last fifteen years and with reference to its present posture, opportunities and problems, I have developed a list of the issues which I think must be faced for the future. Allow me to share some of them with you, reserving others to be treated by subsequent speakers.

1. The first issue continues to be the identity question. What does it mean to be a Catholic college or university in the United States at this point of history? I can report to you that this is currently an issue that is seriously and sincerely engaging the attention of presidents and trustees and faculty members. I can also report that there is genuine dedication to being Catholic and being of service to the Catholic community. There is also a developing consensus that different Catholic institutions may respond to this in different ways, that there can be a certain pluralism in the way Catholic identity is expressed. Some, for example, might approach it in a more traditional fashion of more required courses in theology and philosophy. Another group might feel their Catholic identity is in the inspiration to give a special kind of outreach to poor or minority students. Both are Catholic, each in its own way. The issue of the future then is not merely a continuation of the on-going task to define the meaning of the Catholic identity and mission, but to be as specific as possible in how to

implement that identity in an effective fashion. Then, the Catholic community as a whole should have the opportunity to understand the rationale for the institution's position and programs. Implementation of Catholic identity is the most important issue for the eighties.

2. A second issue for the future is one that has already been identified. How is the "vision" of the Catholic mission to permeate the person who can bring it about, especially the faculty? If some of these persons, good people and worthy scholars though they may be, do not understand the need and the way to make Catholic colleges different as Catholic, what kind of programs can help to change them? This is a question of a major faculty development program across Catholic colleges and universities. Related to this aspect of the faculty question, is the need for institutions to use appropriate means to recruit new faculty and staff who can contribute positively to institutional renewal.

3. A third issue for the future is to remember that we are preparing people for life in the twenty-first century, not in the eighties. How then can we reasonably but boldly predict the issues in the Church and in society that the graduates will have to face, so as to give them a proper preparation for that eventuality?

4. A fourth issue of the future is how to maintain the necessary level of tax support programs for our students and for our institutions so that the students can have freedom of choice, and the Catholic colleges can survive to provide that choice – and how to insure this without a life-strangling grip of excessive government regulation. Both legislators and judges have to find ways to provide the support needed to persons exercising freedom of choice in the kind of institution to be different so that freedom of choice means something.

5. A fifth issue concerns the freedom and independence of Catholic institutions, on one hand, and their dedication to the service of the Church, on the other. American Catholic colleges and universities are free and independent. They are typically not owned by the Church or a religious order. Most are free-standing legal corporations. They must be protected in their independence since that enables them to provide the benefits for which they exist. To be less would be to jeopardize their receipt of tax support; it would certainly diminish their academic credibility among the other institutions in American society. Some persons do not understand the American system of higher education with its high regard for freedom and autonomy. Those who come from different cultural backgrounds often question how a Catholic institution can be independent from Church control and yet be fully Catholic. I think for the survival of our colleges and universities their freedom must be protected.

On the other hand, they are to be in the service of the Church. That is why they were founded. That is the reason for their existence. Those who guide the institutions and those who represent the Church, whether as bishops and pastors or as other leaders and members, must continually search for effective ways to have the colleges and universities serve a renewing Church. The opportunities here are almost unlimited; they have barely been tapped. However, a new spirit of cooperation between bishops and Catholic institutions is very evident.

6. A sixth issue is how to make the Catholic college and university a real community of faith. The Holy Father has repeatedly called for this. I believe the Catholic college should be seen as a place of formation as well of information. How is this to be accomplished, making special provision for the Catholics in the campus community and those as well who are not? Catholic colleges in the past through various regulations of student behavior tried to develop Christian practice as well as a Christian mentality. To achieve this in a different age will require different means. What are they? How can this important element of a Catholic college be realized?

7. In speaking of the careful selection of faculty and of development programs for existing faculty, I did not speak directly to the reintegration of the values of the Gospel and of Catholic faith into all the disciplines in Catholic colleges and universities. I list it now as of great importance. Excessive specialization in graduate schools has worked against the preparation of scholars with broad understanding of disciplines outside their own field. Catholic institutions have an opportunity to exercise leadership in the future in a reintegration of human knowledge around truly human, ethical, and Christian values.

The principal sections of this presentation have been a brief history of Catholic colleges and universities prior to the Second Vatican Council, a look at the parallel developments of the Council and the youth revolution of the sixties, the effects of these events on Catholic colleges and universities, and finally, an agenda of issues to be faced by these institutions in the years ahead. Together with the papers to be presented by the other speakers, we hope to give you a fair picture of where Catholic higher education is at the present and what its future need and prospects are.

In introducing this paper I paid tribute to the members of FADICA for seeking to broaden their understanding of the apostolate of Catholic higher education. You have already distinguished yourselves in the Church for generosity to a wide range of Catholic causes. The Association of Catholic Colleges and Universities is pleased that you want to explore the present and future status of Catholic colleges and universities. We speak for no single institution or group of institutions, but for all that are Catholic.

Catholic foundations and donors can exercise an extraordinary power in helping our schools carry out their task. As I have indicated, Catholic colleges are heavily tuition dependent; they have small endowments; they need more gift support from all sources. Some of the foundations represented here have already earned our gratitude for their history of supporting various projects in our institutions. We are pleased to acknowledge Catholic higher education's indebtedness to you and to encourage a continuance of your interest.

Since Catholic foundations as a group do not have the financial strength of the really large American foundations, your grants can be very effective if they are creatively used for helping the colleges to fund programs and projects specifically related to their Catholic identity and mission.

In some cases the projects might be exclusively in the college; at other times they could be collaborative efforts with some agency of the local or national Church. Sometimes a matching grant would stimulate assistance from other sources. On occasion several foundations could jointly sponsor a project which needs underwriting. The combinations are almost endless.

Let me offer some examples of areas which I think deserve some attention. They are only examples. Others could suggest equally good or even better ones.

1. Scholarship support: Even with federal and state assistance programs, there is often need for some additional help to fill out a financial aid package. On the undergraduate level such funds could help to support more minority students, or a diocese and one or more institutions could join to prepare persons on full or part time basis for special ministries in the local Church. If they are preparing for volunteer ministry, who will help pay for programs? A southern archbishop with no Catholic college or university in his diocese needs help to send his people to a Catholic college elsewhere or to bring programs sponsored by Catholic colleges to his diocese. Support for in-service and pre-service programs for those teaching in Catholic schools is another need. The tuition gap between the public and Catholic colleges often forces into state schools those who will teach in the Catholic school. At the graduate level, the Catholic institutions urgently need scholarship and fellowship funds in their departments of theology and religious studies. Support is needed to underwrite programs designed to prepare or upgrade persons in campus ministry on Catholic campuses.

2. The American bishops have called for all Catholic schools to devote new energies to the education for justice. They have asked for special studies and degree programs at Catholic colleges. Support is needed for education for justice. Our bishops have set it as a high priority in the American Church.

3. Campus ministry programs on Catholic campuses may be undernourished for lack of funding for additional personnel or new programs. Dioceses frequently support such work on public campuses, seldom on the Catholic campuses. Can foundations endow some new pastoral efforts on Catholic campuses?

4. In the area of faculty development, the problem is often the needed funds to provide a stipend for a summer's research project, or travel monies to attend a regional program with faculty of other Catholic colleges, or a half-time replacement during the academic year so a new program or course can be prepared. Once again, the possibilities are numerous. If faculty members are the key to on-going Catholic renewal of our institutions, grants to support developments programs should be a major priority for Catholic foundations.

5. International programs should be characteristic of Catholic colleges and universities. Whether these take the form of special studies offered to the students, faculty exchanges with persons in other countries, student exchanges, lecture series or aid to persons from the Church in Third

World countries – this is a need that appears to have a special "Catholic" dimension since our Church concerns are world-wide.

6. In recent years there have been numerous meetings between the bishops and their representatives with scholars and administrators from the Catholic universities. The problem: how to utilize the research capabilitis of Catholic scholars in the service of the Church. At every turn the problem is money. We cannot expect the government to underwrite projects specifically Catholic. Who will? We need research on Catholic schools, on the ethical and moral dimensions of many problems that relate to life/to peace/to justice, and on a variety of issues which are surfaced by the bishops themselves or by the scholars. Both Dr. Pellegrino and Fr. Carrier will speak on these concerns. I mention them only in the context of areas specifically relating to the Catholic identity and mission of our colleges and universities.

7. Allow me to voice support for collaborative efforts to bring the intellectual resources of Catholic universities and scholars to bear on matters of concern to all of us as Catholic. The International Federation of Catholic Universities under the able leadership of Fr. Herve Carrier, SJ is showing progress in projects that not only involve persons from different universities, but universities in different countries. Dr. Pellegrino, on the other hand, is chairman of a group, called the Interuniversity Committee in Research, which is composed of representatives from American Catholic universities. This group is trying to organize itself so that there can be collaboration among our own Catholic universities on some of these major problems facing the Church. Cannot one or more of our Catholic foundations provide an annual supplement of $100,000.00 for three years to get this important work moving?

Finally, in the area of collaborative work, let me mention the Association which I directed until June 1, the Association of Catholic Colleges and Universities. The Association is at the service of all Catholic colleges and universities. Almost all are members. ACCU is an agency that supports and represents all of them. Its primary and almost exclusive concern is in programs and projects related to our Catholic identity. As the new Executive Director, Sr. Alice Gallin, will indicate in her remarks, there are many committees and task forces which are working to support the Catholic purpose of our institutions, large and small, colleges and universities, from one coast to the other. ACCU draws upon the volunteer assistance of faculty and staff from its membership. When Catholic foundations back ACCU projects, they can be assured of very wide impact of such grants. By way of example, grants from three Catholic foundations underwrote Catholic participation in the recently concluded National Congress on Church Related Colleges and Universities. We needed twelve thousand dollars and we got it. What our participation in this historic series of events will mean for the future in our Christian churches and in Christian colleges and universities will be worth many times that investment. We are often hampered by the absence of a few thousand dollars from giving a service that can assist all member institutions. ACCU welcomes cooperation with Catholic foundations in achieving objectives which strengthen our Catholic institutions in a general way, and, in particular, which aid them in achieving their mission as Catholic centers of learning.

Christian hope should inspire all of us with confidence as we look to the future of our Church in the world. Christ is with the Church and we are united to Him. If He is for us, who can be against us? As I now conclude thirty-three years of service as a priest to Catholic higher education, I look back as an American Catholic with pride at the accomplishments of our Catholic colleges and universities. I look to their future with hope and serene confidence that they will meet the challenges of a new period in history. I hope all members of the Catholic community will treasure and support this important resource.

THE ENVIRONMENT OF CATHOLIC HIGHER EDUCATION IN THE 1980s

by: Sr. Alice Gallin, OSU

Attempting to present a picture of the "environment" of "the" contemporary Catholic college and university in the United States in 1980 is possibly as foolhardy as trying to project an image of "the" American family of today. And for similar reasons. Each of these institutions is a mirror of the society in which it exists. However, those of us who have spent our lives on Catholic college campuses prefer to think that we help to "mold" society, to prepare leaders for it, to educate in a way that will bring about a more just and harmonious world order. But, in our moments of reality, we must admit that we do not begin to educate college freshmen in the way that firms can choose to do zero based budgeting. We start from where families, churches, producers, consumers, communication media leave off. And therein lies the challenge. What kind of environment for learning and for maturing can we provide? What kind are we actually managing to provide?

Let me begin by pointing to the diversity among Catholic colleges and universities. Among the members of the Association of Catholic Colleges and Universities (ACCU)--some 210 in all--we can find one, a two year college, with only 56 students and one, the largest, with 17,112 as of Fall 1979. Most of these institutions are now coeducational, including 53 which were formerly for women only and almost all of those that were formerly for men only. Some 37 remain as women's college, while another fifteen or twenty designate themselves as coeducational but have less than 10% men (See Table 1*).

Contrary to what you may have read in the papers and journals, the enrollment in Catholic colleges and universities in the decade of the 1970s went steadily upward. You can see from Chart I that the enrollment went from 439,000 in 1970 to 535,000 in 1978. And growth was evidenced across the board, in all types and sizes of institutions. (See Charts II and III and Table 1.) Although some 22 Catholic colleges and universities closed, their total enrollment was less than 2% of the whole. Several of these were small colleges begun in the 1950s for "Sisters only" at a time when large numbers of entering religious made it seem like a good idea to some communities to found their own colleges. The decline of vocations in the late 1960s took its toll of this type of institution. Despite the increase in enrollment we must pay some attention to the fact that the proportion of

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*Tables and Charts are taken from Project 80, by Ernest Bartell, CSC. This study is being published by ACCU in conjunction with NIICU.

students in the independent sector of higher education has decreased from 50% in 1950 to 22% in 1976. The greater growth has been in the public sector, both State colleges and universities and community colleges.

There are also interesting demographic data to notice when trying to describe our environment. Most Catholic colleges and universities are located in the Northeast and Northcentral parts of the United States* (See Table II), and while they have national student bodies (some more so than others) the cultural impact of the particular area is noticeable. It is also important as we look to the future to note that these sections are expected to be hit the hardest in terms of decreasing population. By contrast, the Sunbelt is not a Catholic college stronghold!

Let us look at the population question for a moment. We know that the decrease in the birth rate twenty years ago has already affected elementary and secondary schools. We are told that the number of high school graduates will probably decline by 15% between 1978 and 1985. If this is true, then Catholic colleges and universities, and those that support them must look to other potential college students. We can suggest a few things that may change the picture:

a) The present influx of Southeast Asian and Cuban refugees seems to contain a large number of well-educated and intellectually thirsty students;

b) An improvement in elementary and secondary school ability to motivate children of Black and/or Hispanic background who presently drop out of school before graduation;

c) More grant money available for students who at present are without financial capability to go to Catholic colleges and universities;

d) Better recruitment of Catholic students in both public and Catholic high schools: less than half of them who go on to college (22%) now go to Catholic colleges and universities (Table III).

On this last point we now have some interesting data. Ms. Rita Scherrei,** working on a doctoral dissertation at UCLA, has done an interesting analysis of the contemporary Catholic student. She points out that, despite increasing diversity of students on Catholic campuses, it is still the Catholic high school that is the primary "feeder" for Catholic institutions of higher education. Nevertheless, when she sought reasons why Catholic students (whether in public or private high schools) chose to go to

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*Forty-one percent of the nation's Catholic colleges and universities accounting for 48% of their combined enrollment are located in five states: New York, Pennsylvania, Illinois, California and Massachusetts.

**A National Study of Catholic Students by Rita A. Scherrei, UCLA, March, 1980.

Catholic colleges and universities, she discovered that few of them attributed their choice to the influence of high school teachers or counsellors. Family and friends were far more influential. Ms. Scherrei writes: "When the choice of a Catholic institution was investigated, parents' Catholicism was a significant background variable as was attendance at a Catholic high school and proximity of the student's home to a Catholic college.... For example, traditional attitudes toward family life and wanting to be involved in community and political affairs were associated with going to Catholic institutions as were career aspirations toward medicine, law, and nursing." There is more difference noted between Catholic students who choose Catholic colleges and those who choose other colleges than between those who choose Catholic universities and those who choose other universities. Ms. Scherrei concludes that those who are choosing Catholic colleges are more closely identified with the Catholic sub-culture than are other Catholic students less likely to be choosing on the basis of special programs and specific career goals, and choose it at least in part because it is Catholic.

Attention in her study is given only to the Catholic student in the 18 to 22 year old category. Most of us probably still "image" someone of that age group when we talk about college students. But there is another very important side of the picture of today's college community.

If any of you have had occasion to ride on a Metrobus here in the District of Columbia this week, you may have noticed an ad which features a reprint from Reader's Digest. The incident related is that of a woman who returned to finish college after a 21-year leave of absence during which she married and raised a family. She tells of her feelings when the time came for her graduation--she knew very few of the students and thought there would be little applause when she received her diploma. However, her son, with his wife and children, drove 1200 miles to be present at the commencement. And when the golden moment arrived and she was handed her diploma, her son called out, "Atta girl, Mom" and the applause was deafening.

The anecdote points to what has been, perhaps, for the college and university campus the most significant trend of the 1970s. Let's look again at some of the enrollment trends in our Catholic colleges and universities. You will note from a glance at Table IV that, were it not for the part-time students, the picture would be less encouraging. The adult learner was for colleges and universities in the 70s what the GI was for them in the late 1950s and 1960s--a new population with new needs, expectations, and impact. The environment on the campus has changed with each new generation of students. And because the adult learners are, in many cases, women returning to school in mid-life the impact of this wave has been felt on almost all campuses, large and small, rural and urban.

One marvelous result of this trend is that we now have on most campuses one of the few places for intergenerational dialogue. Many of our present 18-22 year olds have been deprived of the natural locus of such conversation--I refer to the family dining room table. For many of us, that was our earliest and most important social experience. There we learned to express an opinion, to listen to others, to be queried as to our facts, to be made to defend, with civility, a new idea. I recall often ending dinner with the dictionary, the Atlas, and several other reference books on the table--for disagreement on any point led my father to call for the needed

authorities! It was there, in my experience, that political issues were linked to social, economic, and even religious convictions. We often shared our responses to the Sunday sermon as we gathered for dinner later in the day. We came to know one another's friends when we brought them home for dinner. And we often exchanged views with our parents' friends when they visited. I'm sure many of you have similar memories.

Today, however, there is relatively little of this conversation going on in the family setting. Hence, when the generations mix and mingle in the classroom and in the cafeteria, an altogether new and enriching thing happens. The young person begins to realize that the life experiences of an older person can be a valuable resource for them as they seek to make their decision. And the adult learner gets a chance to know young people who are not his or her own children and so who may share somewhat more freely their own perception of values.

The older person's simple faith is often an eye-opener to the young student, while the questions that are uppermost in the latter's mind may surprise the former. Because both are "students" they can hear one another as peers. Naturally, this can work in a negative way as well. The older persons whose life experiences have embittered them, disillusioned them, or caused them to move away from Church or Synagogue may short-circuit the young adult's hope and enthusiasm for life.

This new mix of students, then, means a new ball game on campus. The previous "residential" character of so many of our Catholic colleges and universities with its close personal relations between students and religious faculty living in the dorms with them provided, for many, the most significant and integrative part of their college experience. The opportunities for individual and group guidance, both formal and informal, which were so frequent in that older structure are practically non-existent today. Over 50% of our enrollment is a commuter population. Many, if not most, college students of all ages work part or full time at other jobs. There is a high level of frustration among student personnel officers who envision great things they could do "if we could only get our hands on them" (the students). We probably must accept the fact that the intergenerational bonds on campuses are probably stronger among students than between students and faculty or staff. Hence, we must find ways of fostering productive relationships among them and develop programs that depend on peer influence as much as on administrative support.

I mentioned the need most students today have for full or part-time employment. The dependence of our student population, both young and old, on financial assistance is an important factor in trying to assess their achievement while in college. Data gathered for "Project 80," examining the prospects of Catholic higher education, make very clear that many of our students have great need. In the independent sector, 24% of the incoming freshmen in 1975 came from families with income under $10,000 a year. Catholic colleges and universities also have a disproportionate number of students from large families. Even before the Middle Income Student Assistance Act we find that 47% of those going to Catholic colleges and universities received Basic Education Opportunity Grants. Consequently, we can demonstrate that the picture which some state university advocates present of the "private sector" student as one necessarily coming from an affluent

home is not an accurate one. The need for continued and increased financial assistance is a real one. Otherwise, these students will not have true freedom of choice – they will be forced not to attend Catholic colleges or universities.

Given the present student population on our campuses, what does it mean for the decade of the 1980s? The Association of Catholic Colleges and Universities has several projects in hand intended to help our member institutions deal with some of these issues. I would like to mention a few of them and to suggest some ways in which your interest and help, and that of the whole Catholic community, would be most welcome. In giving some examples, I am not suggesting that you consider helping these particular projects, I cite them simply to let you know some of the things that are being done to respond creatively to the new demands.

Since the heart of the academic community is the curriculum, let me begin there. In a recent article in the American Association of Higher Education Bulletin, David W. Breneman referred to the decline of general education requirements in the '70s as reaching the point where the curriculum at one particular private college of distinction had a curriculum which was a "32 course smorgasbord." I suspect that this metaphor needs no further illustration. At the end of the '70s we find faculties and curriculum committees struggling to re-establish some core requirements, some "general humanities" courses, some integrating interdisciplinary experiences. The problem is that this comes just at the moment when economic factors are pushing students into more career-oriented majors. In 1968, 51.4 percent of all BA's were awarded in academic disciplines; by 1977 this had dropped to 42.1 percent. In 1972, 92,000 BA candidates had majors in language and letters; in 1977 it was 61,000. And the decline, I suspect, has continued. The market is flooded with PhD's in history and English who cannot find positions; the starting salary of a new engineering graduate or an MBA degree holder compares outrageously with a school teacher or a beginning college faculty member.

We must find a way therefore of introducing into career-oriented programs some of the values which were once communicated through the humanities. Human values portrayed in poetry, drama, art, music, etc., – where will they be treated? ACCU has just established a distinguished Task Force, chaired by Dr. Edmund Pellegrino, to study this very serious question. ACCU has also prepared a grant proposal for the National Endowment for the Humanities seeking funds to underwrite an interuniversity project which will focus on a methodology for communicating values through the teaching of all disciplines.

The study of religion, theology, or religious studies is another area of concern. A few years ago ACCU did a survey of present requirements and courses given. From this information it has been possible to spur efforts to reinstate religious studies as an integral part of the curriculum. There is much more that needs to be done in this area.

Many of our institutions have made efforts to recruit more Black and Hispanic students. This often means an increased need for revised curricula and, even more perhaps, for new methods of teaching. College and university faculties are not generally known for their innovative methods

of teaching; however, government grants from the Fund for the Improvement of Post-Secondarty Education and other educational offices have inspired some experimentation that has often proved fruitful. One university in Texas has already developed an outstanding program. ACCU has just set up a Task Force to study the patterns of minorities, especially Hispanic, among our institutions; this will include students, faculty, staff and administration presence. It will also look at what support services exist for them and try to suggest new models for increasing the attractiveness of our institutions to them. It is a population which has a particularly "Catholic cultural" background, and we therefore feel a special responsibility to provide educational opportunities to them.

A third Task Force recently commissioned by ACCU is one which will examine the general standards of behavior acceptable to the community on our campuses. Social contexts, while not determinative of personal behavior, certainly have enormous influence on it. An environment which protects unethical recruitment policies on the part of the Admissions Office, inflated grading by faculty desiring to meet cost-effective guidelines in his or her department, cheating on examinations and papers, vandalism in the library and/or residence halls--such an environment makes it extremely difficult for the young person with ideals of Christian living to stand apart and make the necessary choices. Many mission statements of Catholic colleges and universities speak of the intent to form "communities of faith." How is that possible within such social standards? This Task Force will attempt to get at the facts about such charges against the campus such as that levied by the Carnegie Commission. It will then seek to identify programs on campuses which are having some success in combatting them. An example is furnished by a program already underway at two midwestern colleges to deal with the serious question of alcohol abuse. Already, other Catholic universities and colleges are expressing interest and it is our hope that this kind of mutual support among the colleges will produce some tangible results.

For many years in the history of Catholic colleges and universities there was not a separate entity known as Campus Ministry. That term referred more to Newman centers on the secular campus and, as such, the work of the Church on those campuses was supported by the local diocesan or parish authorities. On the Catholic campus, ministering in a pastoral sense was done by a chaplain and by the numerous priests, brothers, and sisters affiliated with the institution. In a sense every faculty member was a "campus minister," in the role of adult counsellor, listener, guide, friend. In the past ten or fifteen years this scene has changed dramatically. Campus Ministry is now a specialized form of pastoral action--needing both moral and financial support from the college administration. Those who see the spiritual service of college students and faculty members as their special area of ministry also want to see a role vis a vis the governance of the total institution. ACCU has paid much attention to this new understanding of Campus Ministry and, at the present time is working through a Task Force to set up regional forums where Campus Ministry teams, religious studies faculty, possibly deans of students, presidents, and bishops may come together to discuss their mutual concerns. A new effort is being made to involve faculty members in this kind of ministry and, if it is successful, it may help to revive the kind of Catholic environment we spoke about

earlier in this paper. But, again, in the light of the new kinds of students we must remind ourselves that the task will need to be done in a new and creative way; the old structures will not work.

The "formation of community" as a goal to Catholic higher education has a deep spiritual rootedness in the faith of that community. The fact that many members of the community – both faculty and student – are not members of the Roman Catholic Church means that the faith community must perforce have an ecumenical dimension. Fifteen years after Vatican II we are more convinced than ever, I think, that true ecumenism arises from sound grounding in one's own communion. Knowledge of one's own faith and tradition is the starting point for friendship and collaboration with those of other communions. Hence, the best way to an ecumenical community is not to melt down all the metals into one big metallic pool but rather to bring the gold, silver, and copper each to its own perfection and thus to a harmony of metallic beauty. We need not fear those from other churches on our campus; we do need to fear our own lack of clarity and direction. If the goals of our Catholic colleges and universities are linked to the promotion of human life and development, according to the model given us in Christ Jesus, then we can be ready partners with all those who espouse the same values. Thus, we need to sponsor days or weekends for reflective gatherings of our faculty and/or students; we need to share ideas and aspirations with one another; we need to re-think our criteria for hiring and recruitment of students we need to re-discover the joys of rational discourse and friendly argument.

There are two other areas where ACCU has attempted to implement its overall goal of promoting an education with a Catholic meaning:

1) Our Education for Justice program. In responding to the Church leadership from John XXIII to John Paul II, and as part of the implementation of our own National Conference of Catholic Bishops' Call to Action, the ACCU invited members to participate in a program designed to promote an institutional commitment to Justice Education. From January 1977 on, seven institutions have had pilot programs, each one developed with the on-campus personnel and resources and according to their own perceptions of the injustices that most impinge on their consciousness. An Advisory Council reviews their reports semi-annually and gives advice and counsel about future directions. Other colleges have picked up the idea and by now about thirty of our ACCU members have active programs going. The Council is also interested in promoting research in our universities which might serve the Church in its various programs for the poor, the hungry, the ill-housed, and we are hopeful of more support in this direction.

2) The second area is that of international education. Father Carrier will be speaking of the organization of Catholic universities around the world when he describes the work of ther International Federation of Catholic Universities (IFCU). The aspect that I wish to mention is that of promoting international studies, study abroad, languages and literature of other peoples. It would seem that for institutions with a relationship to fellow Catholics around the globe, the Catholic

institutions should be out in front on this one. But the truth is far from that. Again, in the area of foreign students on our campuses, much remains to be done – not just in bringing them to campus but in providing needed support services. And what of utilizing our national networks of religious communities around the world for faculty exchanges? Some groups are really beginning to focus on some of these questions. The Jesuit Conference of 28 universities and colleges sponsored a three-day workshop early in June for presidents, deans, faculty, and foreign student advisors to explore some of these questions. The five colleges sponsored by the Holy Cross Fathers/Brothers have begun a consortium to promote internships in Third World countries for their students. We are working closely with other educational groups – Institute for International Education, National Association of Student Financial Aid Officers, Association of American Colleges, etc., – on this question but, again, we think it has special significance for Catholic colleges and universities.

I have tried to give you some overall view of the environment of the Catholic college or univesity campus of today. As we look to the decade of the 1980s we know that we have a very important mission to carry out in and for the Church: to provide the place where the encounter between faith and culture can take place, and to make sure that the environment needed for that task is a possibility. If we can keep our eyes on that task, the upward swing of the enrollment chart should continue and, more importantly, the graduates of our Catholic colleges and universities will provide the intelligent and responsible leadership which the Church and society will need in the years ahead.

TABLE I

ENROLLMENT IN CATHOLIC HIGHER EDUCATION
INSTITUTIONAL PROFILE
FALL 1978

TYPE	NUMBER	ENROLLMENT			
		(000)	Share of Total %	Mean	Median
DOCTORAL UNIVERSITIES	18				
Headcount		174.3	32.5	9639	9510
FTE		137.5	33.2	7749	7541
OTHER FOUR YEAR INSTITUTIONS	192				
Headcount		348.0	65.1	1819	1260
FTE		267.7	64.6	1421	946
TWO YEAR COLLEGES	30				
Headcount		12.2	2.3	406	395
FTE		9.5	2.3	320	284
TOTAL	240				
Headcount		534.5	100.0		
FTE		414.8	100.0		

Source: NIICU

Detail may not add to total because of rounding.

TABLE II

ENROLLMENT IN CATHOLIC HIGHER EDUCATION
BY GEOGRAPHIC DISTRIBUTION - FALL 1978

AREA	(000)	Percent of Total	Number of Institutions	Percent of Total
NORTHEAST	253.1	47.4	101	41.9
New York	94.1	17.6	34	14.2
Pennsylvania	59.3	11.1	27	11.3
Massachusetts	29.4	5.5	12	5.0
District of Columbia	20.2	3.8	3	1.0
New Jersey	17.5	3.3	7	2.9
NORTHCENTRAL	173.9	32.5	88	36.5
Illinois	41.7	7.8	13	5.4
Ohio	26.7	5.0	12	5.0
Wisconsin	18.6	3.5	10	4.2
Missouri	18.5	3.5	8	3.3
Michigan	17.8	3.3	8	3.3
Indiana	16.6	3.1	9	3.8
Minnesota	14.6	2.7	8	3.3
WESTERN	51.1	9.6	22	9.1
California	29..8	5.6	11	4.6
SOUTHEAST AND SOUTHCENTRAL	36.2	6.8	27	11.2
Texas	12.2	2.2	6	2.5
PUERTO RICO	20.2	3.8	3	1.3
TOTAL: United States and Puerto Rico	534.5	100.0	240	100.0

SOURCE: NIICU

TABLE III*

Frequency Table for Entering College Catholic Freshmen
by Type of Institution Attended
(N = 9,419 Catholic freshmen)

Institutional Type	Number	Percentage
Catholic four-year college	1,462	15.5
Catholic two-year college	26	0.3
Non-Catholic Private [illegible]ar college	1,620	17.2
Public four-year college	1,639	17.4
Non-Catholic two-year college	669	7.1
Catholic university	714	7.6
Non-Catholic private university	921	9.8
Public university	2,050	21.8
Other non-Catholic institutions	318	3.3

*Taken from A National Study of Catholic Students, by Rita Scherrei, UCLA, March, 1980, Table 38, p. 91.

TABLE IV

ENROLLMENT IN CATHOLIC HIGHER EDUCATION
CHANGES BETWEEN 1970 AND 1978
BY STUDENT STATUS AND ENROLLMENT LEVEL

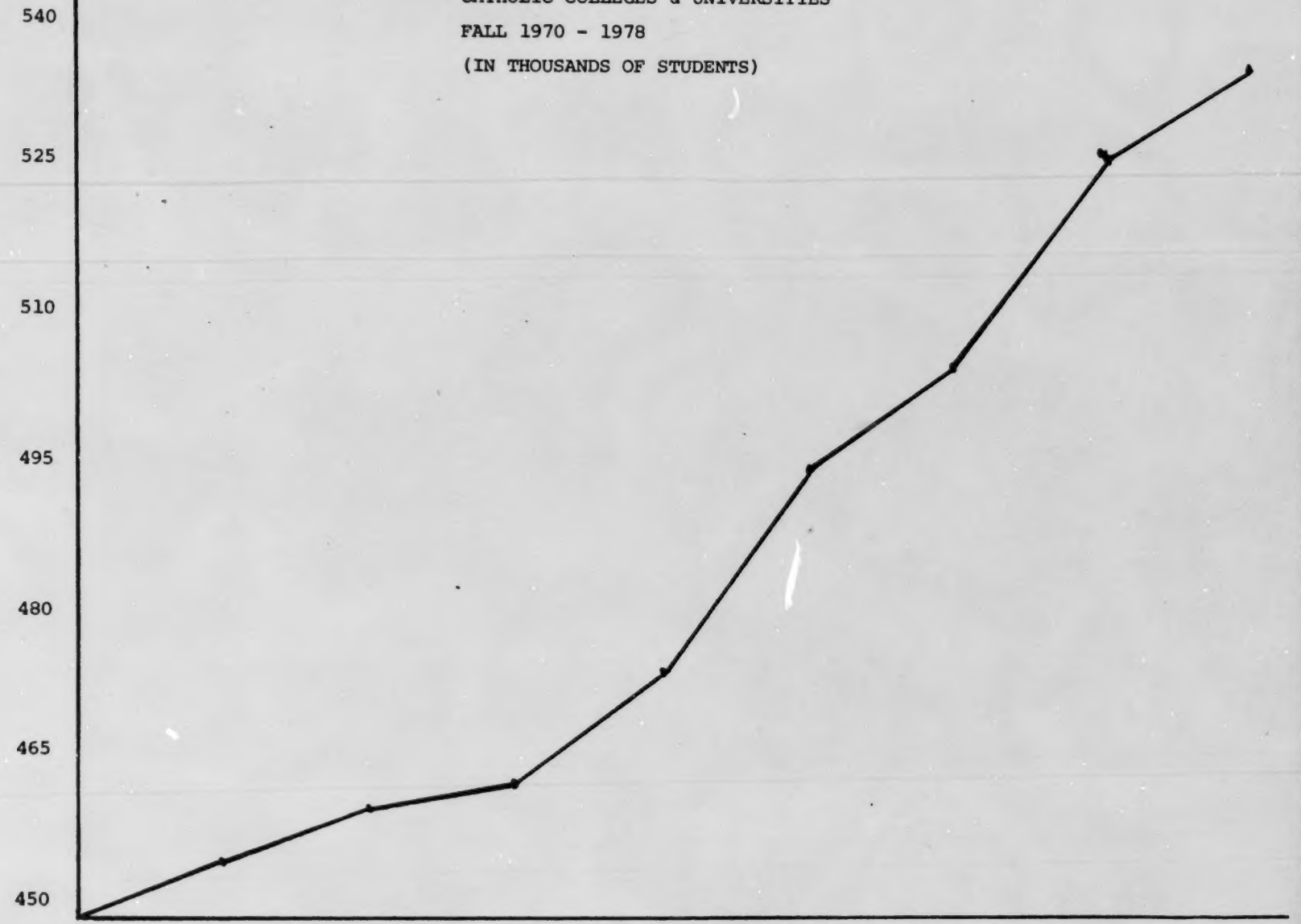
	1970	1978	Percentage Change
TOTAL ENROLLMENT	449.6	534.5	18.9
FULL-TIME	319.8	354.9	+11.0
PART-TIME	129.8	179.6	+38.4
UNDERGRADUATE	339.1	378.1	+11.5
FULL-TIME	286.2	306.4	+7.1
PART-TIME	52.9	71.6	+35.4
GRADUATE AND FIRST-PROFESSIONAL	81.6	102.6	+25.8
FULL-TIME	30.3	40.8	+34.4
PART-TIME	51.2	61.8	+20.1
UNCLASSIFIED	28.9	53.9	+86.3
TOTAL FULL-TIME ENROLLMENT (FTE)	363.0	414.8	+14.5
UNDERGRADUATE	303.8	330.3	+8.7
GRADUATE	47.4	61.4	+29.5

SOURCES: ACE/NCES, NICU

Detail may not add to totals because of rounding.

CHART I

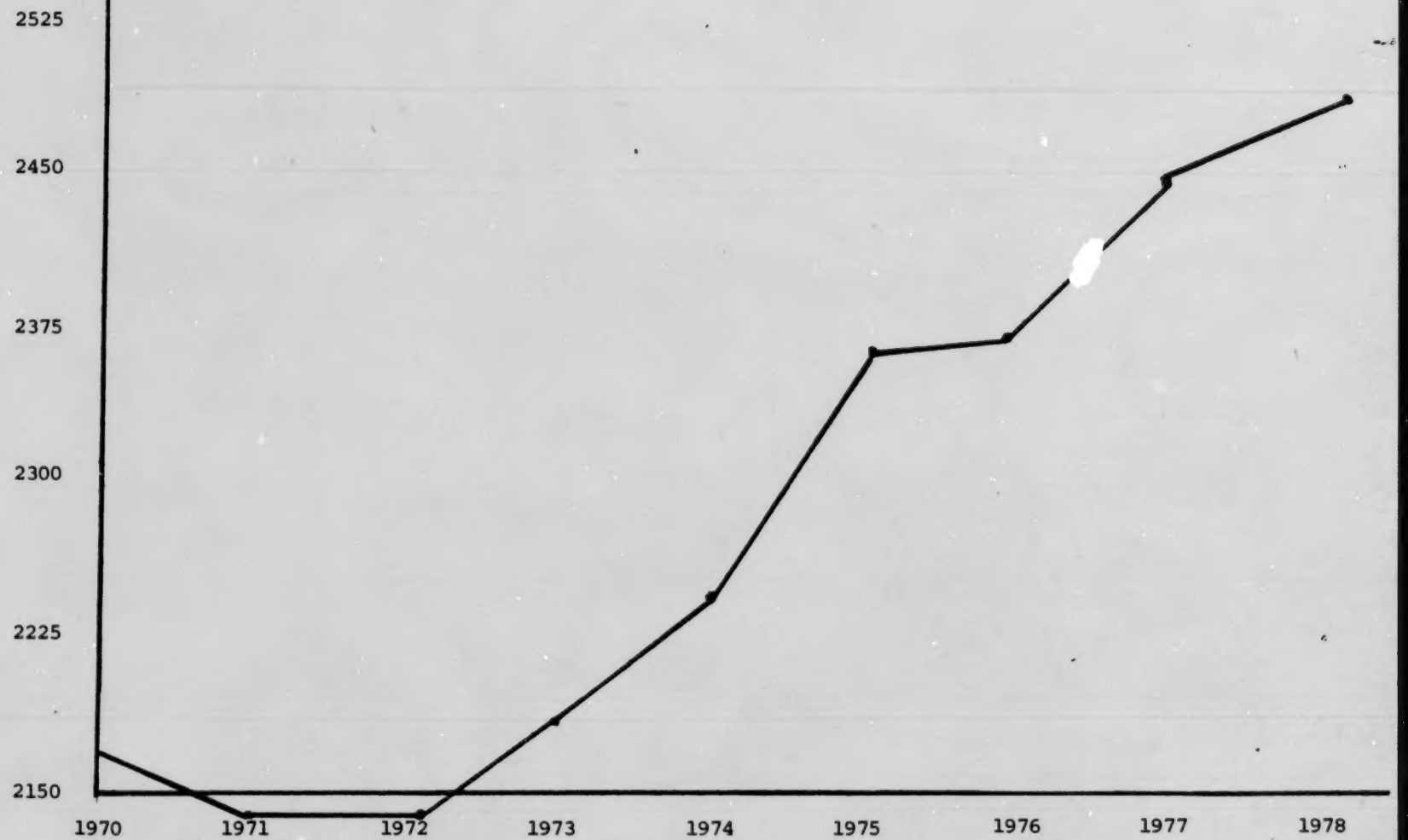
TRENDS IN TOTAL
ENROLLMENT
CATHOLIC COLLEGES & UNIVERSITIES
FALL 1970 - 1978
(IN THOUSANDS OF STUDENTS)



SOURCE: ACE/NCES Joint Project

CHART II

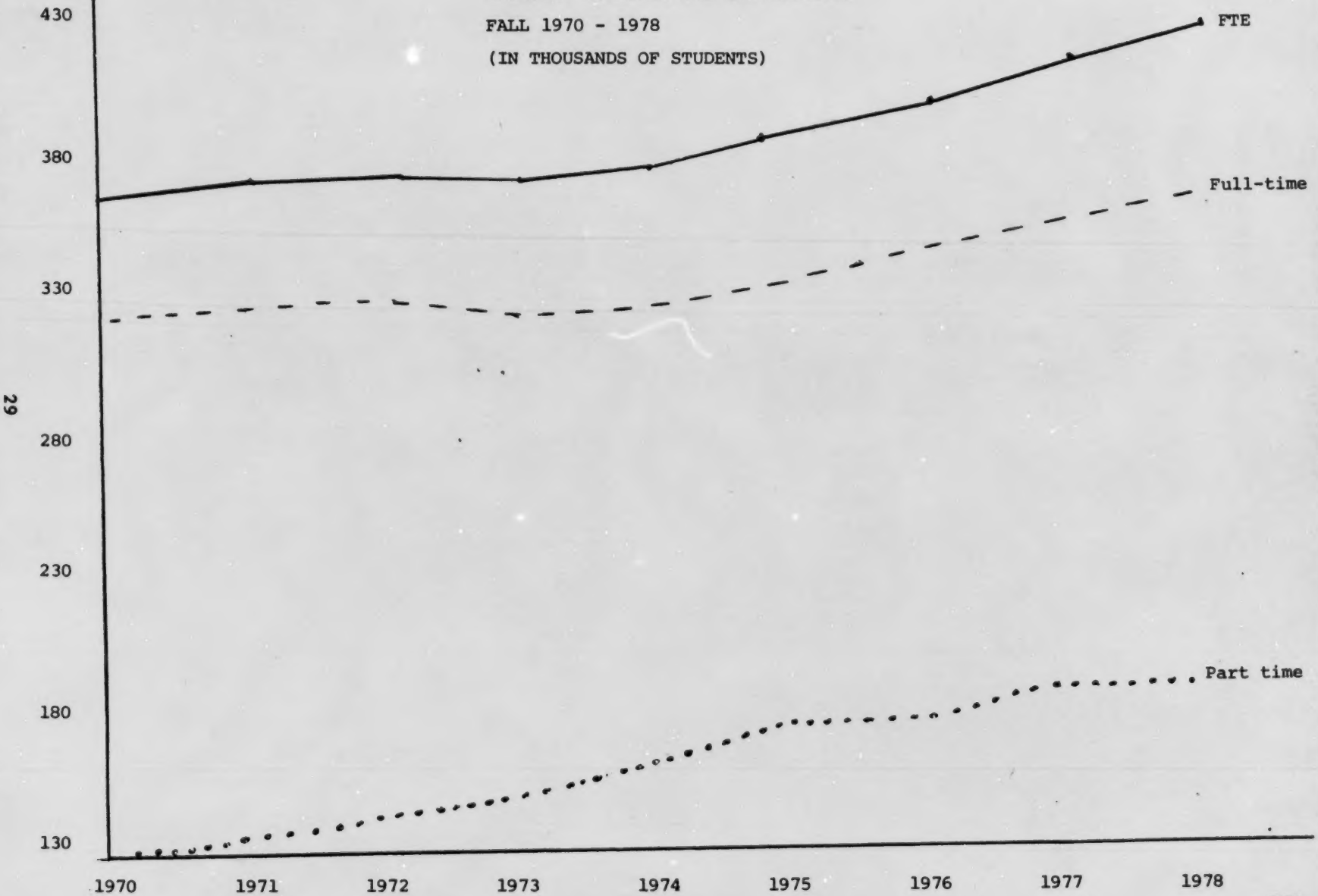
TRENDS IN TOTAL
ENROLLMENT
CATHOLIC COLLEGES & UNIVERSITIES
FALL 1970 - 1978
(IN THOUSANDS OF STUDENTS)



Source: NCES, opening (Fall) enrollment in higher education

CHART III

TRENDS IN FULL-TIME, PART-TIME
AND FULL-TIME ENROLLMENT
CATHOLIC COLLEGES AND UNIVERSITIES
FALL 1970 - 1978
(IN THOUSANDS OF STUDENTS)



Sources: ACE/NCES Joint Project

RESEARCH AND GRADUATE STUDIES IN CATHOLIC UNIVERSITIES:

PRESENT AND FUTURE PROSPECTS

by: Edmund D. Pellegrino, M.D.
President
The Catholic University of America

Introduction

An essential feature of the distinction between colleges and universities is the support of research as well as graduate and professional education. In these respects, Catholic universities have lagged noticeably behind the premier institutions in this country. With few exceptions, their contributions to scholarly research and the preparation of scholars have become significant only in the last quarter of a century. Even now, only slightly more than a dozen Catholic universities would, on close scrutiny, qualify as true universities rather than extended colleges.

This is understandable given the history of Catholic universities in the United States and the populations they have served so well. It is paradoxical, however, when we recall that research and graduate studies had their origins in the western world under Catholic auspices in the medieval universities. Unfortunately, Catholic universities are beginning to hit their stride as research institutions at a time when graduate work and research are suffering malaise in our country. Many of our best established secular and private universities are reassessing and reducing their commitments to these endeavors.

What then should be the stance of Catholic universities and the Church? Should we compete in what is an increasingly costly enterprise? Or is it wiser to leave the designation of "research universities" to the prestigious private and state institutions? Are research and graduate studies, after all, essential to the Church's mission in higher education?

I would like to examine these questions under three headings: 1) What is the actual state of graduate education and research in Catholic institutions in this country today? 2) What justification is there for Catholic institutions to retain and expand their graduate and research efforts? and 3) What role might private foundations play in the future of

graduate education and research? Before addressing these questions, a few delimitations of my subject are in order.

First, I shall limit my use of the term "graduate education" to the PhD program aimed at training scholars, research scientists, and future faculty members. While there is continuing growth of "graduate" programs preparing for the master's degree in a variety of professional fields, I will exclude these from consideration. I see these primarily as post-baccalaureate credentialling education. They are usually self-supporting. Their existence does not transform a college into a university. Even master degrees in the basic disciplines* are insufficent in this respect unless such degrees are required for advancement to the doctoral level.

Catholic colleges should continue to meet the important need for master degree programs. Their importance for the education of middle-level professionals is undeniable. But my concern today is with the intellectual and academic presence of Catholic universities among the "research universities" - a presence impossible without PhD programs in the basic disciplines.

I will include those professional doctorates which have a research component comparable to the PhD. These have been essential to the life of universities from their very beginning. Indeed, faculties of law, medicine, and theology were at the very heart of the intellectual life of the earliest universities. These fields also are characterized by significant research efforts, of a fundamental as well as an applied variety.

I. Current state of research and graduate education

Catholic universities as a group are latecomers in research and graduate education as I have defined it. The first PhD was granted in our country at Yale in 1861, followed by Pennsylvania in 1870, Harvard in 1873, and Columbia in 1875. (1) (2) Indeed, these colleges only became universities when they entered the field of doctoral education. By 1890 there were 2300 students pursuing doctoral degrees in the United States. (3)

Four institutions were established in the late 19th century from the beginning as universities with primary emphasis on graduate education: Johns Hopkins, Clark, Catholic, and Chicago in that order. (4) In 1900 the Association of American Universities was founded to bring together those institutions then involved in graduate education. It now includes 50 institutions. Only one Catholic institution is among them - The Catholic University of America, which was one of the charter members.

Since 1900 the number of institutions entering the field of graduate education has expanded enormously. By 1950, 60,000 masters and 7000 doctorates were conferred. (5) Today, some 400 institutions grant doctoral degrees. Despite this exponential growth, of the 240 Catholic colleges and

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*I will use "basic disciplines" to designate the arts, sciences and social sciences studied for themselves and not applied to particular professions or technologies.

universities, only 18 grant doctoral degrees. Of this number, only eight schools grant degrees in more than a dozen fields while the remaining ten grant degrees in fewer than five fields. (6)

The universities granting the largest number of PhD's ranked in the following order: The Catholic University of America, Notre Dame, St. Louis, Georgetown, Boston College, Loyola and Fordham. (7) Quantitatively then, genuine Catholic universities are few in number and the number and kind of graduate degrees they offer are limited.

It is more difficult to arrive at assessments of the quality of graduate education in Catholic universities. In 1964, and 1980, the American Council of Education did publish two rather controversial reports. (8) (9) They were based entirely on peer opinions drawn from faculty members on a national basis. In addition, the fields in which Catholic scholars have traditionally excelled – like religion, theology, patristic studies, and biblical languages – were not included.

Given these limitations, however, it is worthy of note that of 18 types of professional schools evaluated, only one in a Catholic institution ranked in the first ten. (The School of Nursing of The Catholic University of America). In the basic disciplines as I have defined them in this essay, none were in the top ten and a disappointingly small number made a "good" or "adequate" rating.

Catholic colleges and universities do not rank impresssively by the usual criteria for judging academic excellence and productivity. For example: Faculty members with doctorates from Catholic universities are underrepresented in the first-line academic departments in chairmanships, in research awards, Nobel prizes and in total scholarly output. These results are in part explicable by the historical situation of Catholic universities. (10) They do not indicate an innate deficiency of Catholic education which some of our critics are too eager to attribute to us.

Whatever the cause, the facts are clear – we are not represented in the intellectual, scholarly, and artistic world in proportion to our numbers. Rather than seeking excuses, or despairing, we must recognize that we do not as yet have in America Catholic universities that can rank with the best state and private institutions by the usual criteria for academic excellence. Catholic scholars of repute are often attracted away because of greater prestige or financial residuals. There are, of courtse, centers of excellent scholarship and superb scholars, particularly in disciplines like philosophy and theology. But on the whole, even our best Catholic universities do not match the standard of performance of the best private and state supported universities. We have been on the way to catching up and several of our institutions are poised for entry into the first rank.

What is distressing is that Catholic universities must catch up and move ahead just when the period of unprecedented growth in research and graduate education seems to be coming to an end in this country. Even the most prestigious programs in the basic disciplines are suffering a decline in graduate enrollments; there is a shift of many of the best students towards the professions; federal support for research as well as for fellowships and post-doctoral study is declining. The inherent costliness of

graduate education is a problem for even the best endowed institutions. Graduate education demands low student-faculty ratios, large investments in equipment and library acquisitions, as well as faculty and student stipends that must keep up with inflation and the competition of professional education. As the number of full-time graduate students decreases nationally there is increasing pressure for part-time graduate education usually for purposes of professional credentialling. Masters and doctoral programs in professional fields are expanding at the expense of graduate education in the basic university disciplines.

As a result the signs of retrenchment are already visible on the national scene - graduate programs are being discontinued; others consolidated, and still others continued through consortial agreements among groups of universities. State Boards of Education are severely limiting the growth of PhD programs, the established as well as the new ones. The likelihood of some national policy of consolidation and selective governmental support is growing. Harrison Shull suggests that our nation may need only one research university for each two million people - 110 for the entire country, not the 400 now giving PhD degrees. (11) He also suggests a federal program to support 50 centers of research excellence, one in each state, presumably leaving the other 60 to be supported in part by private and public funds.

In this setting of beleaguerement, retrenchment and consolidation, Catholic universities are extremely vulnerable. They have only recently and barely become true universities, and have done so in barely more than a half-dozen institutions. In any national program like the one proposed by Shull, they would be unlikely to be chosen as centers of excellence for governmental support. This is a time for realism. Illusions about the quality of their programs is especially perilous to Catholic universities. Running hard just to stay in place is an expensive and self-defeating way to maintain the illusion of being a research or graduate institution.

The alternatives are limited and difficult to choose among: should we leave research, graduate education, and the preparation of scholars to established research universities under public or secular offices? Should we permit our efforts to erode slowly in passive response to the current trends? Or, should a more vigorous, planned and concerted effort be made to place some Catholic universities among the limited number of research universities that will survive into the future?

We must address directly the question of the pertinence of research and graduate education to the mission of Catholic universities. Clearly, if these activities do not advance that mission, it would be hard to justify their continuance at the expense of other commitments. The support of the nation's Catholics, so necessary for any substantial effort in the years ahead, will not be forthcoming unless the articulation of research with the Church's mission in the world is clearly elucidated.

I believe unequivocally that research and graduate education are indispensable to the unique intellectual ministry of Catholic universities, that this ministry is crucial to the future of a democratic society and that without it our culture will be impoverished and totally secularized. I believe, therefore, that <u>some</u> limited number of Catholic universities must

expand the number and quality of their graduate endeavors and take their place with the foremost research universities in the world. The reasons for this assertion constitute the second major point today.

II. The necessity of research in Catholic universities

Since at least the days of the monastic schools, the Church has pursued learning and scholarship as good in themselves because the love of learning uncovers the desire for God. This conviction inspired the immense intellectual contributions of the universities in the medieval world. It flourishes even in secular universities though in a more inchoate form. In the words of the Council on the Church in the modern world: "Whoever labors to penetrate the secrets of reality with a humble and steady mind is being led by the hand of God, even if he remains unaware of it." Pope John Paul II echoed these words in his address to the Pontifical Academy of Sciences: "I would like to confirm again the Council declaration of the autonomy of science in its function of searching for the truth inscribed during the creation by the finger of God." (12) To expand man's knowledge of the whole of God's creation is a good in which Catholics should participate since it deepens faith in, and knowledge of, God himself.

The place specifically ordained for expanding that knowldge is the university. "...I will never tire of insisting on the eminent role of the university which is to instruct but also to be a place of scientific research.... No univesity can desire the rightful esteem of the world of learning unless it applies the highest standards of scientific research constantly updating its methods and working instruments, and unless it excels in seriousness, and therefore in freedom of investigation." (13) It is intrinsic then to the mission of a Catholic university not only to preserve and transmit what is already known but to validate, correct and add to it by constant study and research.

Today that obligation is an urgent necessity. For one thing, the contest for men's minds has never been more intense. That contest is waged in the realm of ideas and values which shape the behavior not just of the intellectual but of all men. Ideas insinuate themselves today into every man's consciousness through the electronic media. Most people and most Catholics are unfamiliar with the details of what Darwin, Freud, Marx, Mendel, Einstein taught but the concepts of evolution, psychoanalysis, socialism, genetics, and relativity are used analogically to color our moral viewpoints.

If Catholic universities are to evangelize the whole of culture as Pope John Paul II has asked, they must engage all the major ideas of our times – analytically and critically, with intellectual rigor and credibility. The Church therefore needs scholars of the very first rank who can themselves add new knowledge and evaluate it in the light of what faith and tradition teach.

At a minimum, Catholic universities must of course engage in research into studies specifically Catholic – in branches of theology, philosophy, Church history, canon law, biblical scholarship, and archaeology, for example. Here the enrichment of the Church's teaching is direct

and unequivocal. But specifically ecclesiastical studies cannot be properly cultivated in isolation. Divine and human sciences intersect at too many points; they need each other if men and women are to comprehend more fully the glory and complexity of God's creations.

Serious errors have resulted in the past from the Church's isolation from the human sciences. Moreover the criticism of contemporary culture – a task Ortega Y Gasset assigned to all universities – is creditable only if it has a secure foundation in fact. (14) Today, the rate of emergence of new facts demands constant assessment if the Church's own teachings are to be pertinent to man's most important decisions. Such things as in-vitro fertilization, recombinant DNA research, theories about the origin of the universe or Wilsonean sociobiology pose challenges which cannot safely be ignored. Inevitably they creep into everyman's jargon and consciousness and transform them.

Pope John Paul II has said clearly that "Fundamental science is a universal good that all people must be able to cultivate in complete freedom from every form of international servitude or intellectual colonialism." (15) This is not the statement of a man or a Church fearful of new knowledge or unappreciative of its importance. Catholic universities therefore have obligations to engage in research, to prepare researchers and thereby to provide the means for a dialogue with all human culture and an authentic witness of the Judaeo-Christian tradition in a pluralistic world society.

These same principles apply and with equal urgency to professional studies. There is an unfortunate tendency among Catholic educators to depreciate the importance of professional education in the mission of Catholic universities. This is a serious error in a technologic society where professionals so often make those value decisions that affect the lives of individuals and society. Physicians, lawyers, and engineers control the uses to which technology is put and their decisions can shape what is the good life for all of us. We have only to think of such examples as abortion and euthanasia, genetic engineering, nuclear power, or pollution to comprehend the importance of the Christian view of man and his destiny in the education of tomorrow's technologists and professionals. John Paul II perceived this clearly when he said: "Applied science must be allied with conscience so that through the triad science-technology-conscience, the true good of humanity will be served." (16)

All universities find it imperative today to teach ethics and values in their professional schools. This is an inescapable obligation of Catholic universities. For Catholic universities to abandon professional education is to miss one of the most significant opportunities to fuse faith and culture in the persons of their graduates, and therefore, in the society those graduates will shape.

But teaching Catholic and Christian humanism and its values is not sufficient. Continuing research into the philosophical and moral questions arising in the application of new knowledge and technology is also mandatory. Christian scholars must be more vigorous in framing the questions and setting the conditions of proof. Too often, they have been passive and defensive participants forced to respond to the initiatives of the secular humanist.

Professional schools cannot qualify as university components unless they engage in research and unless they cultivate the university disciplines basic to their practice. They must interact with the arts and sciences around the fundamental questions which inevitably arise in trying to solve practical problems. Schools of social service, for example, need sociologists and psychologists; schools of law need philosophers and historians; schools of engineering need sociologists, psychologists, and philosophers.

In Catholic universities, the closest interaction with theological and philosophical studies is mandatory, yet they are poorly developed on the whole. This rich and unique version of intellectual activity is an opportunity that few universities have grasped. Catholic professional and graduate education as well as research should be conducted not only in the light of moral and value imperatives but also in the light of revelation. The message of the Gospels and the facts of creation and redemption have altered every fibre of human existence and their impact is felt in every branch of human knowledge.

One of the more vexing questions in all of this is what precisely constitutes a Catholic law, medical, or engineering school? Simply adding courses in ethics will not effect the transformation that can distinguish Catholic from non-Catholic professional schools. There is a minimum of 31 Catholic universities out of 223 with at least one separate professional school. So the question is more than trivial. (17) Many seem to be only nominally Catholic or somewhat euphemistically call themselves "under Catholic auspices."

The problem is difficult not only conceptually but practically since students and faculty in professional schools are often non-Catholics. Even some Catholic faculty members see too clear a Catholic identification as antithetical to the autonomy they desire in research and teaching. No Catholic medical school, for example, has explicitly undertaken the mission of educating the Christian and Catholic physician as its major assignment. (18) These problems are most graphically illustrated in medical education but in varying degrees they plague schools of nursing, law, engineering, business, and social services as well.

From the foregoing we must conclude that research, graduate and professional education are vital to the mission of Catholic universities in the contemporary world. They must be supported and, indeed, expanded, even at a time when most universities must think of retrenchment. Given the peculiar history of Catholic universities in America, and the fact that research and graduate education are still inadequately developed among them, how is the future to be approached?

This is a question meriting an essay of its own. I would, for our purposes today, simply like to indicate some principles that must guide our choices in the years immediately ahead.

First, we must acknowledge the actual state of our accomplishments and avoid illusions about quality. We must have the same commitment to academic quality and pursuit of truth as the first rank of research universities. This does not mean that we also mimic their secular values or rather their value-neutral stances. Intellectual rigor is not the exclusive

property of secular humanists. It is hardly necessary to iterate that faith and reason are not incompatible. If they were, there would be scant justification for Catholic universities.

Any effort to move into the first rank must be tempered by an economy of pretensions. It is completely unrealistic to expect Catholic universities to mount significant programs in so-called "big science" - high energy physics, for example. The costs for equipment, technical assistance and operation are of such a magnitude that only government support can sustain them. This is not however to depreciate the research in the physical and natural sciences. Without them it is impossible to have a university. The isolation of the Church from science is especially perilous in a world in which science dominates our thinking, our world view, and our values. Selective excellence in the big sciences does not necessarily invoke the expenditures required of "big science." The more theoretical aspects of chemistry, biology, and physics are especially to be encouraged.

Second, it is abundantly clear, the limitations of our resources being what they are, only a small number of our universities can become first rank research and graduate institutions. At present, as noted above, only 18 Catholic universities grant doctoral degrees and less than a dozen do so in more than a small handful of fields. Realistically, less than 10 of these institutions can ever hope to catch up, much less keep pace with the premier research institutions. The resources of the Catholic community must be marshalled to concentrate and optimize the research efforts of those few universities whose present accomplishments offer promise of success.

This means that some concerted planning on a national scale is a necessity. Doctoral and research programs must be consolidated, duplication avoided, regional consortia formed and some common agreement arrived at about which universities can best become centers of research and graduate education and how they can complement and supplement their sister institutions. This demands something unprecedented among Catholic institutions - a coordinated and cooperative plan that transcends institutional interest in the interest of a greater impact of Catholic thought on our culture and times.

The obstacles are all too obvious - historical rivalries, alumni loyalties, different degrees of financial stability, sponsorship by different religious orders or dioceses, faculty and community pride, and self-interests. The alternatives to cooperative efforts are increasingly obvious - one or two Catholic universities might survive as graduate institutions of quality but they would be insufficient to guarantee the place of Catholic thinking at the frontiers of scholarship. The other institutions could not hope even for mediocrity, but would face gradual erosion in all but the professional fields.

The many mechanisms required to arrive at a plan on a national scale cannot be enumerated here. Unlikely as the possibility may seem now, the advantages of such a plan are sufficiently attractive, and the exigencies of the status quo so uninviting that some progress may be expected in the next decade. A well-designed plan could marshal the imagination and

support of United States Catholics. Catholics are now educated, sophisticated, and affluent enough to respond to a clear call for an academic presence among the world's most prestigious universities.

III. Some suggestions for Catholic foundations

It would be unrealistic and inappropriate to expect Catholic foundations to provide the major funding for a quantum leap of the kind required in the years ahead. The major sources of funding will continue to be the same ones available to other universities - competitive research proposals to foundations and governmental agencies, private donations and endowments. Only one Catholic university at present (Notre Dame) has the kind of endowment that might support graduate education.

FADICA and Catholic foundations in general should concentrate on a selective and facilitative role pinpointed to measures that will expand the potential of our most promising institutions most effectively. A cooperative effort among foundations is as crucial as it is among universities since no foundation has the resources to do the whole job.

The present policy of supporting individual projects is very helpful but only in the short-term and to individual institutions. It does not advance the common cause of research and graduate education very effectively. Even when the projects are of high quality they are islands of excellence which do not enhance the research capabilities of whole institutions - and that is what is needed most. Foundation support needs to be tailored specifically to enable those few institutions now poised for emergence as research institutions to do so.

For the sake of discussion I would like to suggest a few examples of measures that might be effective, not necessarily in order of importance of priority.

A first step could be to tackle the thorny question of coordination and cooperation. FADICA might support a Commission to propose a plan for optimal development of the research and graduate training capabilities of Catholic universities. This would be a bold venture since such a plan would for the first time look at our Catholic colleges and universities as a common resource for the whole Church. Properly staffed and with a properly chosen membership, such a committee could easily finish its work in two years. It might function under direct auspices of a steering committee of FADICA or the ACCU.

Membership and the charge to the Commission should transcend historical feuds, institutional pride and special interests. Perhaps this is best achieved if some of the members are chosen from major research institutions from outside Catholic academia and others from the educated Catholic public not directly involved with education. The central issue is one of optimal use of resources not what subjects should be pursued in research. What is needed is not so much professional academic expertise as a broad understanding of intellectual issues and the mechanisms for optimal deployment of limited resources. Everyone on such a commission must respect the

quality and integrity of the investigator and scientist without losing the capacity for critical assessment of their work.

An important focus for foundation support would be on the human resources – faculty and students – required in first-rate research institutions. Here the emphasis could be on "closing the gap" – bringing faculty salaries and stipends for graduate students into the competitive range. Catholic university salaries often are well below what the best institutions will offer the most gifted faculty and students. Money and emoluments do make a difference in their recruitment. The market for the best minds promises to be more competitive in the future as the supply of new PhDs dwindles.

Catholic foundations cannot undertake the full cost of new faculty members. Nor should they fund the simple expansion of graduate enrollments. The emphasis must be on selective recruitment of a small number of the most capable scholars. A reasonable way to effect this is to provide supplementation to the university base salaries. In this way the university makes a commitment as well as the foundations. Salary and stipend supplementation over, let us say, a five-year period would permit an institution to add a significant number of top-flight people and enhance its capabilities materially. By supplementing salaries rather than supporting them fully, limited foundation resources can go much further.

An alternate way to upgrade the human resources of a few key institutions is to establish a few very prestigious chairs designed for the world's outstanding scholars. These would provide the kind of support ordinarily derived from endowments assuring a competitive salary, as well as secretarial and technical assistance, and would provide the kind of commitment necessary to attract distinguished scholars. A few stratetically situated senior scholars of worldwide reputation would do a great deal to change the image of our institutions and to attract younger scholars of high promise.

Alternatively, support might be made available for improvement of the support services so vital to serious research and scholarship. Here I would single out equipment, library acquisitions, establishment of special laboratories. All universities are suffering from the erosion of governmental and foundation support for these items. Indeed, we are as a nation confronted with serious obsolescence of the laboratories, equipment and libraries crucial to first-rate research. So serious is this obsolescence that some of our best scientists are envious and tempted by the superiority of European and Japanese research facilities. The costs of remedying this deficiency are beyond the capabilities of foundations, Catholic or otherwise. Highly concentrated, highly selective, grants might assist one or two institutions to make short-term gains but the problem is too large for solution without governmental assistance.

One important area of research in need of encouragement in Catholic universities is that related to issues of current concern to the institutional Church – problems related to family life, youth, professional and biomedical ethics, human rights, and Church-state relationships, for example. If Catholics generally are to understand and support research and

graduate education they will want to see some linkage between the capabilities of Catholic universities and the needs of hierarchy and Church agencies.

There is currently in operation a preliminary program of cooperation involving some 17 of the Catholic universities engaged in research. (19) These efforts need to be expanded and made more effective. A reorganization is now underway which would establish a permanent secretariat to act as liaison between university researchers, the National Conference of Bishops and other Church agencies. This secretariat would identify issues and problems of common interest and match them with the research capabilities and interests of each of the participating universities. The first steps can thus be taken toward harnessing some of the resources of our universities more directly for the benefit of the Church. Here is another opportunity, through matching grant, for FADICA to encourage the research capabilities of our universities and the cooperative endeavors that will become mandatory in the years ahead. Details of this new plan have been developed and seven universities are committed to support the effort. One-to-one matching may well be sought in the near future.

These are modest suggestions - really only examples - of ways Catholic foundations can supplement and complement university and other research funds to assist the Catholic university community. Given the present state of funding for university research in the United States, these measures could prove decisive provided they are applied selectively and not in the hope of giving something to everyone.

Perhaps the easiest, most useful first step would be to establish the Commission on research and graduate education to which I alluded earlier. We need a realistic assessment of the strengths and weaknesses of our Catholic universities as research institutions. This might be a prelude to the even larger need to assess the whole of the Church's efforts in higher education. With more than 200 colleges and universities, Catholics support an enormous academic resource. That resource has yet to be used optimally to advance the special ministry of the Church in the intellectual and cultural domains. The ideals of a Catholic university as delineated so powerfully by Cardinal Newman, and more than 100 years later by John Paul II, are yet to be realized. (20)

In the realization of those ideals, research, graduate and professional education play highly significant roles. We must meet the challenge to move some of our universities into the first rank as true research universities. We must do so despite the fact that Catholic universities are recent arrivals on the research scene and the fact that the times are unpropitious. Through better appreciation of the importance of research, better support by the nation's Catholics for the whole effort will be forthcoming. Catholic universities and colleges must be instruments in shaping the life, thought and values of our times. In that effort, Catholic foundations working together, can do much if their efforts are pinpointed to enable the Church to use its academic resources more effectively to acquire new knowledge, prepare teachers and investigators and thus fuse science, scholarship and faith for the good of all people.

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A BISHOP LOOKS AT THE CONTEMPORARY CATHOLIC COLLEGE/UNIVERSITY

by: Most Reverend Daniel E. Pilarczyk

When Mr. Robinson invited me to participate in this symposium, he asked that in my presentation I explain the importance of Catholic colleges and universities to the mission of the Church in this country both now and in the future. He asked that I clarify the role of Catholic institutions of higher learning within the Church, and that I comment on the relationship of the principle of academic freedom and the American academic tradition, on one hand; and the magisterium and older Catholic university tradition from the Middle Ages to the present, on the other. He suggested that I might want to refer to recent directives and documents from the Vatican which relate to Catholic institutes of higher learning, as well as the Pope's remarks to the American academic community at the Catholic University's fieldhouse last Fall. Finally, he said, it might be helpful to explain how the changes which have been occurring in Catholic universities and colleges have all been part of the larger renewal process the Church has been undergoing following Vatican II, and to point out where we are in the process, and what we can expect or predict for the near-term future. Now to me, that sounds like an outline for a book or, at very least, for a one-man symposium. I considered Mr. Robinson's suggestions with great respect and decided that I could respond to most of them, and make my own contribution to this symposium in the best way, if I were to address myself to the question: "What Does the Church Expect from the Catholic University?"

Let me first set the parameters within which I will deal with that question. First of all, please notice that I am speaking about a Catholic university. Much of what I will say will apply to the Catholic college as well, but not all of it to every Catholic college. Secondly, I wish to limit what I will say to the theological responsibilities of the Catholic university. Obviously theology does not exhaust the activity of the university by a long shot, nor is the Catholicity of the university confined to the theology department. In fact, part of the basic raison d'etre of the Catholic university is that Catholicity and Catholic teaching permeate every aspect of the university. But what I have to say about the university's theological responsibilities can, I believe, be easily applied to other facets of the university's life as well. Thirdly, still by way of preface, I wish to make clear that I represent only myself here - not the United States Catholic Conference nor any other entity. Nonetheless, I believe that what I will say will reflect at least the spirit of the Apostolic

Constitution Sapientia Christiana (May 25, 1979), of the Pope's remarks at the Catholic University of America (October 7, 1979), and of the draft of a proposed statement by the American hierarchy on Catholic higher education. That is to say, I see myself standing here as an individual bishop but not as a loner. Finally, I propose to employ a kind of scholastico-exegetical method in what I have to share with you. That is to say, I will state my thesis first, and spend the rest of my time commenting on it, explicitating it, exploring its implications. Let us, then, begin.

My fundamental thesis is as follows: In respect to the theological activity of the Catholic university, the Church expects two things: (1) instruction in Catholic teaching; and (2) professional Catholic theological activity. By and large, the first is an undergraduate function, the second a graduate one.

First of all, a general comment on the thesis. I believe it is a useful thesis because it helps to explain some, perhaps most, of the tensions which have existed in recent times between the Church's hierarchy and its universities. Let me explain. Tension implies bipolarity. For tension to persist, there have to be at least two points between which there is a stretching, a pulling. There is such a tension between hierarchy and university. Some bishops feel that Catholic universities don't give much importance any more to teaching full, authentic Catholic doctrine. Some academicians, on the other hand, are disturbed because the bishops seem to want to make the university into a catechism class. Bishops stress the pastoral dimension of the Catholic university, while university people stress its scientific dimension. Some bishops are concerned that, if we listen to the academicians, the Catholic university will stop being Catholic. Some academicians are concerned that, if we listen to the bishops, the Catholic university will stop being a university.

This tension is understandable because the theological task of the university itself, at least as I understand it, is twofold and, therefore, open to tension by its very nature. Moreover, it is not clear, at least not to me, which of the two tasks is the more important. I don't think either is, per se, and therefore the relative importance of the two depends on the perspective of the evaluator. We are dealing, then, with a question of emphasis, and questions of emphasis are, by definition, not resolvable in any kind of apodictic fashion. The fact remains, though, that there are two distinct, though related, theological responsibilities which Catholic universities must tend to, and they cannot suppress one at the expense of the other without being unfaithful to their mission.

Let us now turn to the exegesis of the thesis, beginning with the first of the two tasks, instruction in authentic Catholic teaching. As I said earlier, this teaching is primarily, though not exclusively, directed toward undergraduate students.

What I am suggesting by this part of the thesis is that the Catholic university is expected to provide for its students: (1) college-level instruction, (2) in Catholic teaching, (3) in all matters which are likely to affect the life of the contemporary Catholic Christian man or woman.

Let's take each of those elements separately. First of all, college-level instruction. This implies that the Catholic university will deal with what the Church teaches in a way and at a level that are appropriate to the level of the student. It will deal with the origin and development of Catholic teaching. It will deal with divine revelation which is the source of Catholic doctrine. It will treat of the connection with salvation of the various spheres of Catholic teaching. It will pursue with the students the implications of these teachings for the individual, the Church, and the world. We are not talking, therefore, about mere catechism or a re-hash of a high school religion course, but an academic exercise carried out in a way appropriate to an institution of higher learning.

Secondly, Catholic teaching. Here I mean a full and fair exploration of authentic Catholic doctrine, that is, an exploration of that which is taught by the Church either infallibly or in her ordinary teaching. This implies a presentation of the basics of revelation as well as of the more distant conclusions of that revelation. If the teacher wishes to share some theological speculation with the students, such speculation must be clearly identified as such. It ought to be presented in a way that takes account of the theological sophistication - or lack of it - of the student. And it ought not take such a major role in the presentation as to outweigh the Church's doctrine.

Thirdly, in all matters that are likely to affect the life of the contemporary Catholic Christian man or woman. Obviously, it would not be appropriate to insist that every undergraduate in a Catholic university be expected to be familiar with each and every detail of Catholic teaching. But it is not inappropriate, I submit, to expect the student to be acquainted with those aspects of Catholic teaching that ought to influence his or her life. For example, I would expect some knowledge of systematic theology - the Trinity, Christology, creation, grace, the Church. I would also expect that the Catholic undergraduates have a clear and developed knowledge of the principles of Catholic moral theology, as well as a more detailed awareness of the Church's teaching about those specific areas of human behavior which the student is most likely to be involved with, e.g., marriage. I think the student should learn something about spirituality and prayer, something about the Second Vatican Council, and something about other faiths from a Catholic perspective. But perhaps most necessary of all is the acquisition of a certain basic skill in the habit of theologizing, that is, a knowledge of how one approaches a theological question, what elements contribute to its solution, what criteria are appropriate. I would hope that a graduate of a Catholic university would have more to work with in his or her religious life than mere sentiment: "It must be right because it makes me feel so good."

Now for some general observations about this first part of the thesis. It is understandable that this sphere of activity may not be particularly popular with certain segments of the faculty, particularly the faculty who also teach in graduate school. Lower level, fundamental courses rarely are. But I would point out that without the lower level, fundamental courses, there is not going to be anybody qualified for graduate school. So there is a matter of self-interest at issue here. Moreover, there is no

need to be embarrassed about the fundamental nature of some of the instruction that I see as important. After all, we have freshman English composition, basic college chemistry, and survey courses in English literature. Why not in theology? Notice, moreover, that I am not talking about indoctrination or proselytizing, I am not talking about sectarianizing the university, but about carrying out in a respectable academic way a respectable academic discipline. Finally, I believe that this instructional responsibility is particularly important at the college level at this period in the life of the Church in our country. Lower level religious education has been improving over the last few years, but it is - quite appropriately - directed mainly to eliciting the personal commitment of faith from the student. Consequently there is a greater need now than ever before for academic content at the college level.

What I am suggesting in all this is that the Catholic university has the responsibility to lead the student to a state of religious literacy in the Catholic faith, that the graduate of a Catholic university should be a man or woman who is comfortable with the intellectual side of Catholicity, who is versed in Catholicism just as he or she is versed in the literature of our language and the history of our country.

The second part of the thesis is that the Church expects professional theological activity from its universities. I understand this professional theological activity to consist in two things: (1) original research and speculation, and (2) the preparation of future teachers in the discipline I will comment on those two tasks in reverse order.

The preparation of future teachers for the field means providing programs which will enable the students - generally graduate students - to teach Catholicity at various levels, ultimately at the college or university level. The main ingredient of such programs is the imparting of knowledge of Catholic teaching at the professional, as opposed to the personal, level. It means bringing the student to know enough to teach others, not just to direct him or herself. In addition to the doctrinal component - what to teach - there also ought to be, I believe, a pedagogical component - how to teach, even if, particularly if, the student intends to teach theology at the college or university level. My own experience has given me abundant evidence that the fact that one teaches at the college or graduate school level does not guarantee that one teaches well.

The other part of professional theological activity is original research and speculation. By this I mean investigating the roots of Catholic doctrine, explicitating its implications, setting forth the relationship between various elements of Catholic teaching. It can include the search for totally new approaches to the data of revelation, or the application of Catholic teaching to new situations that arise in the world, or the formulation of Catholic teaching in new ways for the particular needs of our time. All of this, and more, is part of that most precious activity that we call "theology" in its proper sense.

I would like to point out that here, too, there exists a tension, the tension between the new and the old. It is clear that new theological insights and approaches are precious for the life of the Church, that our understanding of our faith needs to grow and develop, that we cannot be

content to teach the same old material in the same old way. However, Catholic doctrine is not something that is put together from the beginning for each generation. On the contrary, despite different approaches and different formulations, it remains basically and essentially the same. It is for that reason that one of the main tasks of the creative theologian is to demonstrate how the results of this work are in accord with the data of revelation and with previous Church teaching, that is, to demonstrate how his work is Catholic. I have always admired Karl Rahner's care in doing this. As a result of this concern on his part, despite his comparative obscurity, he has been spared much of the misunderstanding that other theologians have brought on themselves.

Now for some general observations about these professional, graduate school level, theological activities. I have four such observations.

First of all, it should be obvious that the preparation of teachers of theology is one of the greatest responsibilities of a Catholic university. In fact, a Catholic university can affect the quality of faith of whole generations of Catholics by the attitudes it instills in its students about, for example, the Church, its magisterium, the role of the papacy; or attitudes it instills about God (e.g., how He is to be imaged), about Christ (e.g., what emphasis should be given to His humanity), about human nature (e.g., to what extent humanity is basically good or basically bad). Preparation of well-informed and skillful teachers of the faith is one of the greatest contributions which the Catholic university makes toward the life of the Church.

My second observation is about academic freedom. Academic freedom is the capacity to conduct academic work without prejudgment or pressure from anyone or anything else. It is the ability to follow one's conclusions wherever they seem to lead without needing to be concerned about external limits or boundaries. I contend that any theologian is free to investigate as he or she wishes, is free to teach and write as he or she wishes. But I also contend that no theologian is free to say that that which he or she teaches is Catholic doctrine if it is not, or to say that it is in accord with Catholic doctrine if it is not. We all agree, I'm sure, that the processes for examining the Catholicity of questioned teachings need to be clear and fair. It's also obvious that the theologian has the right to have his work understood in the sense in which he presents it. But the fact remains that error is possible, and the Church has the right to determine what is in disaccord with her teaching. The limits of academic freedom, therefore, do not lie in the direction of what a theologian may or may not say, but rather in the direction of what the theologian may or may not say <u>as Catholic</u>. This, of course, was the point at issue in the affair of Professor Hans Kung. I would note in passing that the responsibility of judging the quality of a theologian's work does not lie with Church authority alone. It also lies with other theologians who should and do keep a close watch over each other.

Thirdly, I would observe that the theological enterprise is not always a clean and quiet one. The process of theological dialogue and testing is sometimes very messy and very vocal. We shouldn't be surprised, therefore, if there is controversy. Remember that even Thomas Aquinas during his lifetime faced strong opposition from both right and left on the

theological spectrum, and that after his death his work was condemned by the bishop of Paris and two successive archbishops of Canterbury. (Note also that no one was more careful than he to demonstrate the connection of his new theological insights with the traditional teaching of the Church.)

Finally, let me just mention that almost all the creative theologizing that goes on in the Church takes place in the context of an institution of learning. There are important exceptions like the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, but generally it is true that the Church's theological work would simply not get done if there were no Catholic universities in which to do it.

I have been talking about what the Church expects from the Catholic university in respect to the university's theological activity. Let me now offer an analogy. Like all analogies, this one limps, but I hope it doesn't limp so much that it can't carry us to the conclusion of what I have to say. Imagine, if you will, the Catholic university as a large hospital. One of the reasons people go there is to be cured of their ignorance. Imagine the Church as a kind of Food and Drug Administration. Although the Church does not write the prescriptions for the patients, it is properly concerned that the hospital really offer what it claims to offer and that the medicines prescribed are safe and really do what they claim to do. Another part of the hospital is a medical school in which people learn from scientists how to use and prescribe medicines and where scientists experiment with new medicines. The new medicines have to be tested and certified, of course, before they can be presented as safe and healthful. Naturally the scientists want quick and clear acceptance of what they produce. Naturally the Food and Drug Administration tends to be slow and careful about giving approval. Sometimes there is tension between the hospital and the Food and Drug Administration. Generally, though, the relationship between them is cordial, because each knows that it needs the other, and all know the importance of the enterprise in which they are jointly engaged.

THE CATHOLIC UNIVERSITIES

AS AN INTERNATIONAL COMMUNITY

by: Herve Carrier, SJ

In this paper, I would like to offer an overview of the present situation of Catholic universities in the world. To make a short presentation out of a complex problem I will proceed with a few questions and answers:

I. How many Catholic universities are there in the world?

II. Where are they located geographically?

III. How do they work together?

IV. How do we identify a Catholic university?

V. What is the specific function of Catholic universities today?

VI. What are the major problems emerging?

In discussing the last question, we will see how staffing and financing have become pressing problems for the Catholic universities.

In the Conclusion, I will try to underline two points: first, that dedicated staffs will make the difference; secondly that it is important to strengthen the international community of Catholic universities.

I. HOW MANY CATHOLIC UNIVERSITIES?

1. Number of Catholic universities in the world: There are at least 600 Catholic institutions of higher learning in the world, of which close to 200 are universities strictly speaking; the others are institutions of university level, but having only one department or faculty: a School of Theology, or Law, or Medicine.

This statistical information remains somewhat unprecise; first, because the notion of university is not the same in all

countries; secondly because the inventory is not kept up to date. But the global indications given above will suffice for our present purpose.

2. Proportionally few Catholic universities: In comparison to the total number of universities in the world, the Catholic universities represent a modest part of the total: maybe one out of ten or fifteen. For instance, there are 36 Catholic universities in Europe compared to a total of more than 350 universities for the whole continent (not counting the USSR). Here is another comparison made by a Protestant group from New York (United Board for Christian Higher Education). According to this rough estimate, there are 450 "Christian" universities and colleges in all of Asia out of a total of 7,000 for the whole region.

The number of Catholic universities in the world is relatively modest, but in absolute figures it represents a strong presence of the Church in the field of higher education. Catholic universities have therefore an important representative role and, beyond their ordinary work, they must act as a leaven in the world of universities.

II. WHERE ARE THEY LOCATED?

1. Geographical distribution: An incomplete geographical breakdown of universities is the one presented by the International Federation of Catholic Universities (IFCU) of its 149 members:

North America	26
Latin America	36
Africa	1
Asia	50
Europe	36

In numerical order: Asia 50; Latin America 36; Europe 36; North America 26; Africa 1 (See the booklet: "IFCU Looks towards the Future," Paris, IFCU, 1980, n. 3).

These figures do not reveal the whole reality. For instance in the U.S., the number of Catholic universities and colleges is higher than 26; actually there are 240, according to the latest figures of ACCU; the same thing is true for other parts of the world like Latin America, India, the Philippines, etc.

2. Uneven distribution: Some important remarks should be made:

a) In Africa there is only one institution and it is not a full-fledged university but a Faculty of Theology.

b) In certain countries like Great Britain, there are no Catholic universities; in Germany there is only one, which was created very recently (Eichstatt).

c) In Poland, there are now three members of the Federation, a significant presence in the Socialist world.

3. Conclusion: There is a very uneven distribution of Catholic universities in the world. For historical reasons, in some countries like England and Germany, Catholics have developed a tradition whereby they could still be quite influential in the cultural field. The problem is more serious for Africa; and it is not irrelevant for the future of the faith in that continent if there are no Catholic universities at the service of the Church. The International Federation of Catholic Universities (IFCU) would like to promote a project that would explore the possibilities of developing some Catholic universities in Africa (See "IFCU Looks towards the Future," n. 9).

III. HOW DO THEY WORK TOGETHER?

1. A Network of universities: One fact should retain our attention, even if the statistical description given above remains somewhat lacking in precision: there are in the world several hundred Catholic universities which form an impressive network. Outside of the Catholic Church, very few organizations can claim to have such an international community of universities capable of pursuing one clear ideal and an identical mission. Therefore it is not surprising to hear the last Popes (Paul VI and John Paul II) repeat time and again that the Catholic universities are "indispensable," "necessary," "very important" for the Church.

2. Organized in a Federation: More than 30 years ago an organization was set up to promote cooperation among Catholic universities. This was the beginning of the International Federation of Catholic Universities.

3. IFCU recognized by the Holy See: The first official recognition of IFCU by the Holy See was in 1948, with following confirmation of the Statutes in 1955 and 1970.

Several Popes have explicitly underlined the importance of the work done by IFCU, especially Paul VI and John Paul II, who in February 1979 delivered a speech to the Federation describing its various activities and saying: "This shows all the importance of your Federation, I warmly encourage its initiatives. You know that I remain very close to your concerns and to your work" ("Osservatore Romano", Feb. 24, 1979).

4. Activities of IFCU: The most important activities of the Federation can be described along the following lines (See "IFCU Looks towards the Future", n. 4):

a) Organization of General Assemblies, on major themes.

b) Regional work: that is regular meetings in the various regions, North and South America, Europe, Asia, etc. This renders possible a close cooperation between IFCU and the National Organizations of Catholic Universities. For instance the ACCU in the U.S.; the ACUP in the Philippines; the ABESC in Brazil, etc.

c) Work done by various sectors: IFCU has promoted meetings and programs for Departments of Theology, Economics, Medicine, etc.

5. "Center for the Coordination of Research": In 1975, IFCU created a Center that would render possible a cooperative effort among Catholic universities in the field of research. Four major themes have been selected for this common effort: 1) Population problems; 2) Ethical problems of Multinational Corporations; 3) Human Rights; 4) The identity of the Catholic Universities.

This Center has now been organized and is functioning with its office in Rome. It is attracting much interest on the part of participating universities and several donors have already contributed generously to its projects and to its functioning (See Document entitled "The Research Center of IFCU").

IV. HOW DO WE IDENTIFY A CATHOLIC UNIVERSITY?

1. Why Catholic Universities?: We could start with a why: Why should there be Catholic universities? What is their proper role? Would it not be enough, for instance, to offer spiritual assistance to the Catholics who are present in the State or in the secular universities?

The answer of the Church was expressed again and quite clearly by Vatican II: Catholic universities are necessary if the Church is to be institutionally present in the field of higher education. This means that the Church needs institutions which will have, as their specific function, to work constantly towards a synthesis of faith and science, or for an integration of human knowledge and the Gospel.

2. Defining a Catholic University: This raises the question of the identity of a Catholic university. What is the identity, or what is the definition of a Catholic university?

a) The Pope's Answer: Pope John Paul II has given us a clear definition, on the occasion of his visit at the Catholic University of America, on October 7, 1979. Here are his words:

"I would repeat here before you what I told the professors and students of the Catholic universities in Mexico when I

indicated three aims that are to be pursued. A Catholic university or college must make a specific contribution to the Church and to Society through high quality scientific research, in-depth study of problems, and a just sense of history, together with the concern to show the full meaning of the human person regenerated in Christ, thus favoring the complete development of the person. Furthermore, the Catholic university or college must train young men and women of outstanding knowledge who, having made a personal synthesis between faith and culture, will be both capable and willing to assume tasks in the service of the community and of society in general, and to bear witness to their faith before the world. And finally, to be what it ought to be, a Catholic college or university must set up, among its faculty and students, a real community which bears witness to a living and operative Christianity, a community where sincere commitment to scientific research and study goes together with a deep commitment to authentic Christian living. This your identity. This is your vocation" ("Osservatore Romano", Oct. 10, 1979).

b) Vatican II: The definition given by the Pope is equivalent to the formulation that has been given by Vatican II. In substance, these are the goals of a Catholic university, according to "Gravissimum educationis" (n.10):

- Academic excellence in serving faith and reason, through a public and persistent presence in the enterprise of higher learning;

- The pursuit of research in various fields of knowledge with due freedom of scientific investigation;

- The Christian formation of leaders that may become persons "truly outstanding in learning, ready to shoulder society's heavier burdens and to witness the faith to the world...";

- The teaching of religion to lay students, by setting "a faculty of sacred theology", or else "an institute or chair of sacred theology."

c) Consensus: Another formulation is the one that was given in the document "The Catholic University in the Modern World" (Congress of Delegates of Catholic Universities, Rome, 21-22 Nov. 1972). The major qualifications that constitute the ideal of a Catholic university, according to that document, are:

- A scientific work of quality and sufficient material means;

- A Christian inspiration, not only individual, but also of the university community as well;

- A continuing reflection in the light of Christian faith upon the growing treasure of human knowledge;

- Fidelity to the Christian message as it comes to us through the Church;

- An institutional commitment to the service of Christian thought and education.

This conception of the Catholic university has been accepted by all Catholic universities; it was reached by all the delegates present in Rome in 1972, after a close study of the matter and in direct cooperation with the Congregation for Catholic Education. This is the norm, the ideal which is professed by all Catholic universities. This definition has been incorporated officially in the Statutes of IFCU.

On such an important matter, a firm consensus does exist in the Church; and, as we can see, it was expressed in several important documents and declarations from Church authorities.

V. WHAT IS THE SPECIFIC FUNCTION OF CATHOLIC UNIVERSITIES TODAY?

1. Practical implementation: The problem is not so much a question of principle, as one of practical application. How do Catholic universities conform to the definition or to the norm? For a university, as well as for any other institution – like a family for instance – there is the ideal of a Catholic university, or a Catholic family, and there is the practical realization of this ideal, which can be more or less successful at different periods, in various circumstances. The essential point is that the degree of conformity be constantly re-examined and re-evaluated.

2. A common re-evaluation: This is precisely what the members of IFCU are trying to achieve together through the international survey which the Federation is presently conducting on "the Specific Function of Catholic Universities Today" or, in other words, on the identity of Catholic universities. The survey is nearing completion in seven countries of Asia, with the participation of 103 universities; it is well under way now in Latin America with 92 universities in 17 countries participating; and there are projects to extend the survey to other regions. Fundamentally, three questions are raised, which correspond to three broad indicators of the proper identity of a Catholic university:

   1) The professors: How do they identify with the mission of the university?

   2) The teaching programs: How can they be evaluated from the point of view of the Christian mission of the university?

   3) The impact of the university: What is the distinctive contribution of the university to society and to the Church?

These three fundamental questions have been operationally interpreted and expressed in a formal questionnaire of about 100 questions. The survey allows each participating country or region to come out with a report which contains five main sections: 1) the national context; 2) viewing the university from the inside; 3) assessing the outside contribution and relations of the universities; 4) general appreciation and overall assessment; 5) looking at the future and recommendations for follow-up actions.

With the material collected from the survey, each participating country – on a free, cooperative and confidential basis – is coming out with a report of about 200 or 300 pages; and it is expected that the conclusions and the recommendations of the survey will be used as material for follow-up programs at the local, national and international levels.

VI. WHAT ARE THE MAJOR PROBLEMS EMERGING?

It is still too early to present overall results from the survey, but two major problems seem to emerge, which are closely connected with the future functioning of the Catholic universities and with the implementation of their proper mission. They regard staffing and financing. Let us consider financing first.

1. Financing the Catholic Universities Tomorrow: A French scholar, Georges Gusdorf, has defined the university simply as "an ideal": "l'universite c'est un ideal" – the university is an ideal. The definition is true, in more than one sense; but we have to recognize that this ideal is becoming more and more expensive to live with. There is a very high price to be met for its implementation. The costs of university operations have increased everywhere, for several reasons, inside and outside the university. Suffice it to mention the following factors: higher salaries, financing scientific programs, improving libraries, support of research and laboratories, etc. Costs are also determined, in many cases, by new government regulations, or by the professionalization and also by the unionization of the teaching staff.

For many universities, the pressure is becoming harder and harder to bear; and, as we know, not a few Catholic universities have, in the recent past, been forced to close their doors for economic reasons. It is a general crisis affecting many private universities. It has been estimated that, in the US alone, there is one private college closing down each week, more than 50 colleges a year; and this trend has been going on for five years. The reason: economic difficulties.

The situation, though, is quite different from country to country. In certain nations, total costs come from student fees, with the inherent threat that these universities will become more and more "elitist," as they are branded at times. This is the case in the Philippines and in several countries of Latin America.

In other countries, the Catholic universities have been able to find an arrangement with the governments whereby their costs are partially or even totally covered by public funds. The State recognizes the public service rendered by the Catholic universities. This is the case for Belgium, Holland, also for the affiliated colleges in India; in Canada, various arrangements have been found in recent years, and in Indonesia there are similar projects being contemplated for the near future.

A few tentative conclusions can be drawn from these observations:

1) The economic survival of many universities will probably depend on their possibility of diversifying their sources of income: counting, that is, on student fees, fund-raising and some government subsidies. Government contributions seem to be considered as indispensable in many cases; some would say in all cases, practically.

2) In order to obtain subsidies from the government, as well as from other funding agencies, the Catholic universities will have to show, in a persuasive manner, the relevance of the services they are offering to the public. Some nations officially recognize the proper service rendered by Catholic universities; others are quite slow in acknowledging their contribution. This means that an explicit effort has nowadays become necessary, on the part of the universities, if they want to sell the idea that they are rendering a specific and irreplaceable service to the community.

3) It is urgent that the Catholic universities get together at the national, regional and international levels, in order to demonstrate what is their specific contribution, in a pluralistic and democratic context. Together, they could acquire a new and stronger voice in defending the ideal they represent. This is precisely what the Federation is trying to achieve through various initiatives. For instance, all the Catholic universities of Europe have organized, these last years, two expert symposia, one in 1979 on "The Private University and Democracy," and the other in 1980 on "The University Project, Freedom and Democracy" (See: "Universite Privee et Democratie," Cahier 79-1, Paris, FIUC, 1979; - "Projet Universitaire, Liberte, Democratie," Cahier 80-1, Paris, FIUC 1980). A special effort was made to reach the general public on these occasions.

4) The universities should be encouraged to invest more time, energy and money in preparing together and keeping up to date their case statement. Today they need a formal and explicit program in order to convince their constituencies as well as the public. Their future might well depend on this new type of vigilance and intelligent cooperation nation-wide as well as internationally.

2. The Teaching Staff: Given the respective role that priests, religious and lay professors have played in the Catholic universities, we should try to foresee what their contribution will be in the years ahead. The IFCU Survey is helping us in this analysis.

a) Contribution of Priests and Religious. - An important factor that will influence the future of Catholic universities will be the number of priests and religious working in these institutions. In the past, priests, religious men and women have played a central role in Catholic universities and, in many institutions, their contribution is still very important. But a clear change is occurring. The tendency is towards declining numbers. There are several reasons to this:

1) The number of vocations has been diminishing almost everywhere.

2) Among the younger generation of priests and religious, there are relatively few who want to join the teaching staff of Catholic universities, because they prefer other types of apostolic commitment.

A lot will depend on the attitudes of Bishops, Superiors and of those in charge of training future priests and religious. Presently and again speaking in general, these persons still keep a rather high esteem for university work; but they will need strong arguments in the future, if this position is to be maintained. In practice, this means that the universities themselves will have to present a convincing case, because much competition can be expected from other apostolic sectors and other forms of educational work.

b) Contribution of the Laity. - The contribution of the laity is quite impressive in the modern Catholic universities. Their numbers have increased for several reasons, one being the remarkable expansion and development of Catholic universities all over the world, and the creation of new fields of specialization, especially in the sciences and in the professional branches. Lay specialists have brought a very important contribution to this development. Another reason for their increasing number is the falling of vocations; lay professors have quite often replaced priests or religious.

The Church can be proud of so many lay professors in the Catholic universities. They have given much prestige and credit to these institutions. In some cases, new universities have courageously been created by fine Catholic lay professors; many examples could be given. For instance, the new Catholic universities in Indonesia have been initiated by groups of convinced and competent lay persons.

If we consider the proper mission of a Catholic university, we see that the lay professors are really successful when

two conditions are met: first, when their selection has followed certain criteria; and secondly, when their identification with the specific task of the Catholic university has been maintained.

Some institutions have been more successful than others in choosing their lay professors and in keeping alive among them the sense of a mission. This does not mean that all professors have to be Catholics. At least, a recognizable and consistent group should appear as such. The others should be willing to respect, and even to share as much as morally possible, the general goals of the Catholic university. In other words, the professed mission of the university has to be constantly reaffirmed and concretely reassessed at the level of the faculty commitments. Otherwise, the university slowly looses its proper character. Some institutions have had the tendency to look exclusively at the professional competency, without due consideration to the Christian dedication of their teachers. This has resulted in a trend towards secularization of the institutions: in extreme cases, the teaching staff ends up in performing as it would in any other university. Many universities are quite aware of this challenge, and they have set up some original means (meetings, special programs, etc.) for promoting among their faculty members a sense of community as well as an identification with the specific mission of the institution.

VII. CONCLUSION

1. Dedicated staffs will make the difference: The teaching staff of Catholic universities will presumably be the decisive factor in ensuring the proper identity of Catholic universities in the years ahead. One can foresee, at least for the predictable future, that the number of priests and religious working in the universities will keep declining – even if in some countries, like the Philippines, their number might remain more or less steady. In any event, it appears really that the universities will have to rely more and more on their lay staff, this means that the institutions will have to tackle, in a more methodical way, the urgent responsibility of finding dedicated lay professors, of motivating them, and of keeping alive in them the sense of a Christian mission.

2. Strengthen the international community of Catholic universities: In the beginning of this paper we insisted on the fact that the Catholic universities form, all together, an international community at the service of the Church and the world of today. This idea of an international community of Catholic universities should be insisted upon. Just as persons can benefit greatly from a community, through mutual help, renewed motivation, constant inspiration and the sharing of common goals and activity, in an analogous way, institutions such as universities can draw great profit by taking an active part in the international community

formed by all Catholic universities. It is an occasion for raising and discussing together the fundamental issues, for a constant renewal of inspiration and motivation, for a fuller reaffirmation of the common ideal and mission of the Catholic university.

The growth of this international community appears to be a vital challenge for all Catholic universities. During the last 30 years, they have come a long way in learning how to think, work and act together. This is essentially a cooperative and voluntary enterprise. Out of this common effort, the inspiration and leadership of many Catholic universities have been greatly helped and strengthened. They still have a lot to say and to achieve together; first of all, they have to demonstrate, through convincing facts and words, what is their specific contribution today. Promoting the community of Catholic universities is a demanding but indispensable task; it is a task that deserves our dedication, encouragement and support.